

YOUTH ORGANIZED FOR RELIGIOUS EDUCATION

CYNTHIA PEARL MAUS

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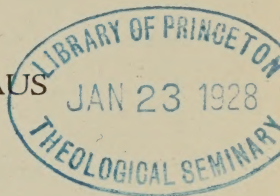
YOUTH ORGANIZED FOR
RELIGIOUS EDUCATION

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Youth and the Church
Teaching the Youth of the Church

YOUTH ORGANIZED FOR RELIGIOUS EDUCATION

By
CYNTHIA PEARL MAUS



A Manual on the Organization and Administration of
Intermediate, Senior, and Young People's Departments

A Textbook in Teacher Training, Conforming to the
Standard Outlined and Approved by the International
Council of Religious Education

Third Year Specialization Series

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By
CYNTHIA PEARL MAUS

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SPECIALIZATION COURSES FOR TEACHERS OF INTERMEDIATES, SENIORS, AND YOUNG PEOPLE

Conforming to the standard approved by the International
Council of Religious Education

Closer Specialization Units

Intermediates—

The Psychology of Early Adolescents, E. Leigh Mudge.

Intermediate Materials and Methods.

Organization and Administration of the Intermediate Department, Hugh H. Harris.

Materials and Methods of Worship for Intermediates.¹

Seniors—

The Psychology of Middle Adolescents, Mary E. Moxey.

Senior Materials and Methods.

Senior Department Administration.

Materials and Methods of Worship for Seniors.¹

Young People—

The Psychology of Later Adolescents, E. Leigh Mudge.

Young Peoples Materials and Methods.

Young Peoples Department Administration.

Materials and Methods of Worship for Young People.¹

Wider Specialization Units²

For the three departments of the Young People's Division—

Youth Organized for Religious Education,¹ Cynthia Pearl
Maus.

Agencies for the Religious Education of Adolescents,¹ Harry
C. Munro.

Materials and Methods of Vocational Guidance.¹

¹Elective.

²In case any denominational or interdenominational school or class finds it inadvisable to separate the teachers of adolescents into the three groups contemplated by the provisions for specialization contained in the Standard Training Course, it may, by consultation with its Denominational Board, or in interdenominational schools and classes, with the International Council, arrange to offer courses covering a wider field of adolescent life. It is understood that International credit will be given and that graduates may be awarded an International diploma. Records shall bear notation as to whether closer specialization or wider specialization was covered in the course.—Educational Bulletin, No. 3, on International Standards for Teacher Training.

PREFACE

RELIGION THE GREAT DYNAMIC IN HUMAN LIFE

We shall preserve our liberties only by the religious education of our youth.—George Washington.

Talk about the great problems of our day. There is only one great problem: how to bring the truth of God's Word into vital contact with the minds and hearts of all classes of people.—F. E. Gladstone.

No study is more important than the study of our Bible and the truths which it contains; and there is no more effective agency for such study than the Sunday school. Religious education is one of the greatest factors in our lives in its development of moral fiber. The Sunday school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid to the work which the Sunday school is doing.—Woodrow Wilson.

In the past five years I have had twenty-seven hundred boys pass before me for sentence in the Brooklyn Juvenile Court, I have asked each one of them this question, "Do you go to Sunday School?" and have found that not one of them was a Sunday school attendant.—Judge Lewis L. Fawcett.

Recent years have witnessed a marked awakening as to the importance of religious education in the period of youth. The pronouncements of statesmen like Washington, Gladstone, and Wilson, together with a scientific study on the part of educators of the period of adolescence, have contributed no small share to the increased appreciation of the

importance and significance of an adequate program of religious education for the youth of the church and the nation. With this study of the needs and interests of adolescence has come a realization of the enormous losses in membership in the church and Church school of those of the teen-age years, causing religious workers everywhere to seek the reason, to question prevailing methods of organization, administration, and instruction, and to strive earnestly for a better way of dealing with these difficult years.

One of the first results of such inquiry has been the development of specialized methods of dealing with young people in the church and Church school. Prior to 1910 the Sunday schools of America included all members of the school above the elementary grades in one mass assembly. Within the last decade the realization has become almost universal among progressive church workers that in dealing with adolescents, as with children, it is necessary to differentiate between the interests and needs of young people in the periods of early, middle, and later youth. This has led in the larger and better equipped churches to separate departments for Intermediates (twelve, thirteen, fourteen years), Seniors (fifteen, sixteen, seventeen years), and Young People (eighteen to twenty-three years, inclusive).

Most of our Protestant Church schools have a comparatively small membership. A large number enroll fewer than two hundred pupils. More than one-half enroll fewer than one hundred. For these

smaller schools, most of them with inadequate equipment, a completely departmentalized program of religious education is impossible. They must combine certain groups of pupils because of the smallness of enrollment or the architectural inadequacies of the building. It is with a desire to help in a definite way leaders of young people in these small as well as in large churches that this general specialization course of forty lessons on the entire adolescent period has been prepared.

Two courses are provided in the Third Year Specialization Series for leaders of adolescent groups. The first is a close specialization course providing four units of study each on the three periods of adolescence—early (twelve to fourteen years), middle (fifteen to seventeen years), and later (eighteen to twenty-three years). The second is a general specialization course covering the entire adolescent period in four units of ten lessons each. The first unit in this general specialization course covers the psychology of the adolescent years; the second, agencies of religious education; the third, teaching methods and materials; and the fourth unit, the organization and administration of the program of religious education for the entire adolescent group.

In approaching the preparation of this fourth unit on the organization and administration of the entire youth period, the author fully realizes her inability to cover the field adequately in so short a scope and must necessarily leave to the practical experience and good judgment of workers with young people the filling in of many things from the

background of their own knowledge and experience or refer them to the fuller treatment of the organizational side of young people's work to be found in the close specialization course.

In the first three chapters we shall endeavor to face (1) the general principles that have been approved by the International Council of Religious Education as a guide in working out a program of religious education for the youth of the church; (2) the aims to be realized in an adequate program of religious education for youth; and (3) the essential factors in an educational program for young people.

The subsequent chapters will discuss correlation projects in the interest of a unified, constructive, church-centered program of religious education for youth; Sunday and extension meetings of departments; the organized class unit; fourfold-life evaluation and standards; the building of fourfold programs; and the training of leadership.

In addition to such acknowledgments as are made in the text the author wishes to express her appreciation to the Professional Young People's Work Committee of the International Council of Religious Education, to her associates in the department of Religious and Missionary Education of the United Christian Missionary Society, and to a host of young people's workers the continent over whose counsel and co-operation have contributed to this book.

CYNTHIA PEARL MAUS.

Saint Louis, Missouri, April 30, 1925.

EDITOR'S INTRODUCTION

SPECIALIZATION COURSES IN TEACHER TRAINING

Effective leadership presupposes special training. For teachers and administrative officers in the Church school a thorough preparation and proper personal equipment have become indispensable. Present-day standards and courses in teacher training give evidence of a determination on the part of the religious-educational forces of North America to provide an adequate training literature. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, from all the Protestant evangelical churches and throughout every state and province, are engaged in serious study to prepare for service as religious leaders and teachers of religion or to increase their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training outlined originally by the Sunday School Council of Evangelical Denominations and more recently revised by the Committee on Education of the International Council of Religious Education. The course as revised is organized on

the basis of study units of not less than ten lessons, or recitation hours, each. The completion of twelve such units in accordance with the general scheme for the course entitles the student to the Standard Training Diploma. Of the twelve units, eight are general units (six required and two elective) dealing with child study, principles of teaching, Bible study, the Christian religion, and the organization and administration of religious education. The remaining four units of the course are specialization units arranged departmentally. That is, provision for specialization is made for teachers and workers with each of the following age groups: Cradle Roll (three and under); Beginners (under three to five); Primary (six to eight); Junior (nine to eleven); Intermediate (twelve to fourteen); Senior (fifteen to seventeen); Young People (eighteen to twenty-four); Adults (over twenty-four), and for Administrative officers. For denominations and classes not in a position to follow the closer specialization above the Elementary grades, there are provided in addition general units covering more briefly the adolescent period (twelve to twenty-three) as a whole.

Which of these courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, superintendent, or administrative officer in the Church school. Teachers of Juniors will study the four units devoted to the Junior Department. Of these three are required units, while the fourth may

be chosen from a number of available electives. Superintendents and general officers in the school will study the four Administrative units (three required and one elective), and so for each of the groups indicated, thus adding to their specialized equipment each year. On page 4 of this volume will be found a complete outline of the Specialization Courses for teachers of Intermediates, Seniors and Young People.

A program of intensive training as complete as that outlined above necessarily involves the preparation and publication of an equally complete series of textbooks covering more than fifty separate units. Comparatively few of the denominations represented in the International Council are able independently to undertake so large a program of textbook production. It is natural, therefore, that the denominations which together have determined the general outlines of the Standard Course should likewise co-operate in the production of the required textbooks, in order to command the best available talent for this important task, and to insure the success of the total enterprise. The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the co-operating denominations. The publishing arrangements have been made by a similar committee of denominational publishers, likewise representing all the co-operating churches. Together the editors, educational secretaries, and publishers have organized themselves into a voluntary association

for the carrying out of this particular task under the name, "Teacher Training Publishing Association." The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in interdenominational and community classes and training schools.

This volume is one of four general units covering the entire period of adolescence (twelve to twenty-four), and intended for use where the closer specialization by age groups corresponding to the standardized departments seems impracticable. The three other units in this group of four are "The Psychology of Adolescence," "The Agencies of Religious Education During Adolescence," "Teaching Methods and Materials for Adolescence." An explanatory statement concerning this volume, "Youth Organized for Religious Education" for the adolescent group, to which the reader is referred, will be found in the author's preface on another page.

For the Teacher Training Publishing Association,

HENRY H. MEYER,

Chairman Editorial Committee.

For the Bethany Press,

MARION STEVENSON,

Editor, Department of Bible School
Literature.

CHAPTER I

PRINCIPLES UNDERLYING SUCCESSFUL WORK WITH YOUNG PEOPLE

Four general principles have been approved by the International Council of Religious Education as basic in working out a comprehensive program of religious education for the youth of the church. It will doubtless be wise for us to consider these four principles in the initial chapter of this brief textbook on the organization and administration of a program of religious education for the adolescent years.*

SCOPE OF YOUNG PEOPLE'S WORK

The first principle has to do with defining the field to be included in discussing young people's work in the Church school and the importance of recognizing that youth is in itself a natural epoch of life that should be treated as a whole. Briefly stated, the principle is: The scope of work with young people in the local church should cover the entire period of adolescence—twelve to twenty-three years, inclusive—and should recognize within that scope three clearly defined natural groups:

1. Early adolescence (twelve to fourteen years), as the Intermediate Department or group.

*Educational Bulletin, No. 2, pp. 29-30, of Council of Religious Education.

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2. Middle adolescence (fifteen to seventeen years), as the Senior Department or group.
3. Later adolescence (eighteen to twenty-three years), as the Young People's Department or group.

It is of primary importance that we face, first of all, the fact that adolescence is in itself an epoch of life. God takes approximately the first eleven years of human existence to grow the body, mind, heart, and soul of a child; then he takes the next twelve-year period to turn the body, mind, heart, and soul of the child into an adult who functions with all the capacities and powers of adulthood. The term "adolescence" means growing, maturing; and a close study of life shows that there are three (not two) clearly marked stages of growth within this ten- or twelve-year period.

The first stage covers the years from twelve to fifteen and is often referred to as the organic period or early adolescence. During the period of childhood nature has been at work building up the body of a boy or girl. With the first five or six years of the adolescent period the body of a child becomes the body of an adult in that the bones, muscles, and organs of the body attain to the size they are going to be throughout maturity and take on the function they are going to have. Puberty is the distinguishing characteristic of the intermediate years (twelve to fourteen).

The second stage covers the years from fifteen to eighteen and is often referred to as the emotional

period, or middle adolescence. During these years nature, having built the body of an adult, matures within that body the emotional intensity of adulthood.

The third stage covers the years from eighteen to twenty-four and is often referred to as the intellectual period, or later adolescence. During these years experiences increase memories and association and the flexibility of association processes multiplies the individual's capacity for abstraction and comparison, giving the power of independent thought and balance to the emotional instability of the middle teens.

Of course, as Professor Athearn indicates, "all these changes are going on at once, but physical changes are the dominant characteristic of the first period, emotional development the characteristic of the second period, and intellectual reconstruction is the distinguishing element in the third period."* It is evident, therefore, if we are to achieve the largest success in work with young people, that we must be clear in our understanding of adolescence as an epoch of life, and of early, middle, and later adolescence as natural groupings within the epoch we call youth.

To plan a program that takes only part of the adolescent period into account is poor economy, yet in many churches that is exactly what is being done customarily. Church workers plan for and work out a fairly good Intermediate Department but

**The Church School*, Athearn, p. 174.

make no provision for any sort of young people's organization beyond the intermediate years, feeling that young people are then old enough to be grouped with adults, without further consideration of their needs, interests, or desires. As a result the church annually loses hundreds of these young people who might have been held if they had been made to feel that they had a place and a part in the work of the local church and school. Still another group of churches plan for and achieve a fairly good Intermediate-Senior or High School Department but provide no student controlled organization beyond the high school years. They also complain about not holding older young people through college and vocational life. Young people, to be held, must be occupied. They must be given a place and a part in the work of the church at home and to the ends of the earth if their interests are to be maintained, and their lesser loyalties tied over into the greater loyalty of the church family itself.

Youth is an epoch of life. Young people are not adults in thought, in dreams, in their developed loyalty to the greater work of the church until they reach approximately twenty-four years of age. For their own best development they need to be associated in homogeneous groups that will provide in the largest possible measure for their growing initiative and self-expression along physical, intellectual, social, and religious lines. To push them into adult life and activities too early means to repress initiative and to retard growth, or to lose them al-

together because of their inward feeling of being out of place and not at home in adult groups.

After many years of experimentation with various groupings of adolescent pupils, the following groups have become established as most satisfactory:

1. Intermediate Department or group (twelve to fourteen years approximately).
2. Senior Department or group (fifteen to seventeen years approximately).
3. Young People's Department or group (eighteen to twenty-three years approximately).

This plan of organization draws the line between groups at the point of most rapid transition in the life of the average pupil, so that within each group there is a maximum of homogeneity, or similarity of interests, life situations, and problems. This grouping follows the plan of organization of junior and senior high schools—a plan that is being woven into our public educational system in the interests of increased efficiency and better adaptation.

These groupings are not arbitrary but are based solely on the developing life and changing needs and interests of pupils. The public school grade, social tendencies, the general mental and moral growth and ability, and even the physical development of each pupil should be considered in placing him in the correct departmental group.

With sufficient flexibility to take account of the exceptional pupil or the unusual situation, the foregoing plan will be found thoroughly practical in

every type of church and school. Where the smallness of the group or the architectural inadequacies of the building make three departmental assemblies impracticable, the following combinations are suggested with the understanding that each department (no matter which combination of groupings may be used) shall be fully organized as a department, with its own set of boy and girl officers and committees and its adult superintendent or counselor:

I. For the large Church school:

1. Three departmental groups even where the building permits of only one assembly for young people, rotating the worship program from week to week or month to month among the departments thus combined:
 - a) Intermediate (twelve to fourteen years approximately).
 - b) Senior (fifteen to seventeen years approximately).
 - c) Young People's (eighteen to twenty-three years approximately).

II. For the medium Church school:

1. An Intermediate-Senior or High School Department (twelve to seventeen years approximately) and a Young People's Department (eighteen to twenty-three years approximately) or
2. An Intermediate Department (twelve to fourteen years approximately) and a Young People's Department (fifteen to twenty-three years approximately).

III. For the small Church school:

1. A Young People's Department (twelve or thirteen to twenty-three years approximately), recognizing in the class groupings the periods of early (twelve to fourteen years), middle (fifteen to seventeen years), and later (eighteen to twenty-three years) adolescence.

Any Church school, however small, can have at least a Young People's Department (ages twelve or thirteen to twenty-three years) properly organized, with its own set of boy and girl officers selected from among the older young people, its adult superintendent or counselor, and comprising at least three class groups; intermediate boys (twelve to fourteen), intermediate girls (twelve to fourteen), and mixed young people's class (fifteen to twenty-three years). If there are enough pupils to have five or six classes the following plan is much to be preferred: An intermediate boys' (twelve to fourteen), an intermediate girls' (twelve to fourteen), a senior boys' (fifteen to seventeen), a senior girls' (fifteen to seventeen), and a mixed young people's class (eighteen to twenty-three), or a young men's class (eighteen to twenty-three) and a young women's class (eighteen to twenty-three). Certain it is that the largest success will attend the church that looks upon adolescence as an epoch of life and plans its program so that it takes adequate care of the needs and interests of young people in all three of these natural life periods.

A CHURCH-CENTERED PROGRAM

A second ideal that has been approved as a goal by the International Council toward which the educational work of the local church should strive is the principle of one organization, and one only, for each natural group of adolescents. This one organization should be church-centered, with the definite purpose of tying the loyalty and devotion of young people to the church, and not to auxiliary organizations, as has been the tendency of organizations in the past.

Briefly stated, the second principle is as follows: That the ideal (goal toward which we should work) is one inclusive organization in the local church for each natural group of adolescents—intermediate, senior, and young people; that each of these organizations should provide all the necessary worship, instruction, training, and service through departments made up of classes, the classes to be organized for specific tasks and for individual and group training, the departments to be organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony, and other forms of self-expression.

That in churches where there are already a Sunday school, young people's societies, and other organizations for adolescents, the work of these organizations should be correlated in such a way as to be complementary, not conflicting and competing.

For this purpose there should be in each group a committee composed of the presidents of classes,

officers of various organizations involved, the pastor, and any other advisory officers appointed by the local church, whose duty is, in conference with those charged with the work of religious education, to determine the program of study and activities in order to prevent overlapping and duplication.

This principle has been at work in the local church for a number of years now, and out of actual project work in experimenting with this principle three successful correlation plans have gradually evolved. As it will be impossible to discuss, within the limits of this chapter, the correlation principle and project in detail, a later chapter will be given to discussion of forms of correlation which are meeting with success.

A FOURFOLD PROGRAM

A third principle with which leaders of young people need to be familiar, if they are to experience the widest success in their work with adolescents, has to do with the range of the program of study and activities.

Briefly stated that principle is: That the program of study and activities for adolescents be such as to develop all sides of their natures—physical, intellectual, social, and religious. It should include Bible study and correlated subjects, such as missions, church history, etc., the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism, and missions.

It is impossible to develop adolescents in a balanced way if the leaders of young people look upon the Church school as the only means and method of growth in Christian living. We have long ago come to understand that life functions as a unit—that what young people do between class and department periods is as important, sometimes more so, as that which they do in the formal class or department session on Sunday. With most of us the severest tests of our Christian experiences do not come on Sunday in the formal sessions of the church and Church school, but through the week, as we meet the hundred and one harassing problems and life situations that must be faced and solved. How much more is this true of growing boys and girls! They must come to understand that religion is life—the Jesus' way of living—and they must be taught to look upon every problem and every life situation as an opportunity to apply concretely the Christian principles studied in the Sunday school class, experienced in the worship service, discussed in the open forum Christian Endeavor meeting. In proportion as we can make them see and feel that all knowledge must function in personal life and conduct, we shall help them to incarnate Christlike living.

Then, too, we must come to understand as leaders that informal instruction and training are in many instances more powerful in their actual outreach into life problems than is the formal instruction of a class period. Religion is, after all, largely

a matter of cultivating habits that are Christian. And habits are cultivated not by talking about a principle, no matter how fine and true it may be, but by applying to daily life situations and problems, types of behavior which, repeated with sufficient frequency, produce Christian habits. From this viewpoint it will be readily seen that in a program of religious education for adolescents the emphasis must always be on "doing things" which, frequently repeated, grow Christian habits.

No one type of material, no one element of education, is sufficient to develop one in an all-round way. Bible study alone is not sufficient, no matter how well or how generously it is provided. The pupil must know something of the church at work today through its living missionaries in all the earth. Young people must learn to pray by praying; to understand and appreciate the great music and devotional literature of the church by building and participating in worship services. They must experience the joy of giving by giving; or service, by serving; of personal evangelism, by winning their companions and chums; of recreation, by planning class and department good times for the joy and refreshment of others. Christian character is the by-product of Christian behavior. It is developed through the give-and-take of Christian experiencing in social relationships, and it can be developed in no other way.

Leaders of young people must know the needs of adolescents and the materials with which these

needs are to be met. They must work with young people, sharing alike in the joys and disappointments of Christian experiences. And in the sharing their finest contribution is more often made without than within the formal class period—in personal contacts as they work with young people in committee work, in program planning, in social, recreational, and service activities.

ADEQUATE AIMS OR GOALS

A fourth fundamental principle in successful work with young people has to do with an adequate aim, or goal, toward which all the activities of the group tend. The leader who knows what he is trying to accomplish, in trying to lead the group in their growth and development, is altogether likely to arrive. It is important, therefore, in attempting to build a program of religious education for the youth of the church that we ask ourselves, What is the ultimate goal of the church in its work with young people? And what are the intermediate aims, or goals, which, achieved from year to year as we work with each age group, will contribute to the development of the ultimate aim or goal of Christian education?

In the following chapter the author will discuss the summarized aims and goals to be progressively achieved in work with young people. In preparation for the study of that chapter, leaders of young people are requested to formulate, without the background of the chapter in mind, their own aims,

both general and for each age group. Clarifying your own thinking in advance should prepare the way for a broader appreciation of the fundamental importance of clearly defined objectives.

QUESTIONS FOR CLASS DISCUSSION

1. Why is it important that the period of youth be regarded as an epoch of life?

2. Give three reasons why you feel that adolescence should be regarded as a unit and a progressive program developed with the entire life period in mind.

3. Is the principle of one organization, and one only, for each natural group logical?

4. Is one organization, one leadership, one program, better than many organizations, a divided leadership, and independent programs? Why?

5. From the background of your study of adolescent psychology do you think the program of development for young people should be fourfold? Why?

PROJECTS FOR ASSIGNMENT

1. Ascertain the number of young people in your church who are members of each and of all the auxiliary organizations for adolescents—Church school, young people's society, organized classes, circles, or triangles (or missionary guilds), Boy Scouts or Hi-Y clubs, Camp Fire Girls or Girl Reserve clubs; and any other organizations to which young people belong in connection with the life of the church. In the light of your survey how many are getting a fairly well-rounded, balanced program of development?

2. Write out what you think should be the ultimate aim of the church in its program of religious education for young people.

CHAPTER II

AIMS, MEANS AND TESTS

The first thing in discussing an adequate program of religious education for the adolescent period, twelve to twenty-three years, is to consider the aims to be accomplished in the lives of young people, the means by which these aims shall be achieved, the relation of class and department equipment to the accomplishment of the aims, and the importance and value of tests by which the aims are to be progressively measured.

AIMS

Religious education concerns the development of the human soul. It is the introduction of self-control into human behavior in terms of the Christ ideal of life and conduct. Christianity is not a doctrine; it is a way of living—the Christlike way of living life abundantly. The Master Teacher said, “I came that they may have life, and may have it abundantly” (John 10:10). Again, in John 14:6 Jesus said, “I am the way to God, I am the truth about God, I am the life of God lived in a physical body. No man cometh unto the Father save through me.” (Weymouth translation.) Religious education has to do with teaching childhood, youth, and maturity the Christian way of daily living.

The primary work of religious education is not to

teach the Bible, especially the life and teaching of Jesus, as an end in itself, but always as a means to the end of producing followers of Christ heroic enough to try to live the life of Jesus daily. The goal of Christian education is Christlike character. This goal is not reached when boys and girls know about Jesus or even when they have formally committed themselves to him by uniting with the church; it is reached when boys and girls and young people habitually live the life of Jesus in all of life's situations and relationships. Understanding does not constitute living the Jesus way. Explaining Jesus' life and personality is not our ultimate task; but so to enshrine Christ in the thinking, feeling, and willing of young people as to enable them to radiate his spirit in their daily lives.

The work of religious education should result (1) in an open acceptance of Jesus Christ, (2) in a developing loyalty to him as a personal Savior and Lord, (3) in a definite personal commitment to the Christian life as a member of the church, (4) and in whole-hearted enlistment in active, skilful, Christian service. To whatever extent the program fails to accomplish these results in the lives of individuals, it fails in its great objectives.

That the above results may be achieved, it is necessary that there shall be for each natural life epoch a clearly defined aim, or goal, toward which all the work and activities of the group tends. The general aim, or objective, of the adolescent years, as stated by the International Council of Religious

Education, is: "Building on the foundation laid in childhood, our aim is to produce, through worship, instruction, recreation, and service, the highest type of Christian manhood and womanhood, expressing itself in right living and in efficient serving."

Furthermore, it is essential that we have, not only a goal toward which the work and activities of the entire life period tend, but also definite aims, or objectives, for each of the natural groups within this adolescent period. These departmental aims should be related to the larger goals and, when progressively accomplished through each life period, should bring to pass the ultimate goal of all work with young people—developed Christian personality dedicating itself to the work of the Kingdom throughout all the earth.

The specific aims of each departmental group must be based on the needs of the pupil in each succeeding period of development. Viewed from the life needs of young people and the growth of the Kingdom the specific aims of the early, middle, and later adolescent years, as summarized by the International Council of Religious Education are:

INTERMEDIATE, OR EARLY ADOLESCENT, AIMS

1. To secure the acceptance of Jesus Christ as a personal Savior and Lord. The studies of Coe, Starbuck, and Athearn show that this period is the age of the first conscious religious awakening. The aim of the Intermediate Department, therefore,

should be to win each life for God at the very beginning of this first religious awakening.

2. To cultivate an ever-increasing knowledge of Christian ideals and of the Bible as the source of these ideals.

3. To secure on the part of boys and girls a personal acceptance and open acknowledgment of these ideals in their daily life through Bible study, prayer, Christian conduct in work, play and service.

4. To awaken in boys and girls a growing appreciation of the privilege and opportunities of church membership, that they may come to have a deep and genuine reverence for the Lord's Day and the Lord's house.

5. To secure an all-round development through the cultivation of the social consciousness and the expression of the physical, intellectual, social, and religious life in service to others.

6. A knowledge of Christian principles in choosing a life-work or vocation.

SENIOR, OR MIDDLE ADOLESCENT, AIMS

1. The acceptance of Jesus Christ as a personal Savior and Lord. Since the human soul is peculiarly sensitive to the appeal of Christ during these emotional years, we should endeavor to win to Christ and the church each life that has not already taken that important step.

2. The testing of earlier Christian ideals in the light of enlarging experiences and the consequent adjustment of life choices and conduct. Young

people must be helped to see that Christian ideals must function in conduct, in the choice of friends, amusements, vocations, etc.

3. The expressing of the rapidly developing social consciousness through co-operation and service in the contacts of the home, church, and community.

4. The development of initiative, responsibility, and self-expression in Christian service. One may not be a Christian in the largest and fullest sense of the term who deliberately or indolently withholds the development of initiative in Christian life and service. "Cursed be he that doeth the work of the Lord slovenly" needs to be said to a good many nominally enrolled Christians whose lives bear no fruit in Christian service.

5. A knowledge of Christian principles in choosing a life-work or vocation.

6. The realization of opportunities for life-work that are open in the field of full-time Christian callings.

YOUNG PEOPLE'S, OR LATER ADOLESCENT, AIMS

1. To win to Christ each young person who has not already dedicated his life to him. The church, first, last, and always, is an evangelistic agency. One of its primary tasks is personal evangelism. If young people are to grow in Christian life and character, they must learn early that sharing in the evangelism of the world, beginning always with their own circle of friends and acquaintances, is a primary responsibility. One may not leave undone

his share of winning the world to Christ and be a Christian.

2. To help young people maintain tested Christian ideals in relation to the practical work of life in the face of disillusionments that are bound to result as they meet the realities of economic and industrial independence in a social order that is not yet wholly Christian.

3. To prepare them for and to help them assume the responsibilities of home-making and citizenship.

4. To prepare them for and help them assume their place and part in the work of life (business, professional, industrial) that in and through their daily work they may do the will of God and help to promote his Kingdom in the world.

5. To prepare them for and to enlist them in the work of the church for the community and the world.

6. To give them a knowledge of Christian principles in choosing their life-work or vocation; and to bring to them a realization of opportunities for life-work that are open in the field of full-time Christian callings.*

MEANS

Whether or not the aims of these departments will be progressively realized depends almost wholly on the adult leadership of young people in these three periods. If the department superin-

*Approved in 1923; Local School Standards for Young People's Division, International Council of Religious Education.

tendents, teachers and advisers check the work in their respective departments or groups regularly, if they weigh and evaluate lesson courses, equipment, plans and methods of work, class and departmental activities with the objectives clearly in mind, it is altogether likely that both the specific aims for each departmental group and the general aim of the entire life-period will be achieved. But if the objectives are in themselves vague, intangible ideals without relation to the life-needs of the pupils, the program of study and activities, the class and departmental equipment, then it is also probable that leaders of young people, having no clearly defined aims or goals, will make no contribution to developing life. If the aims are taken seriously as a basis in program building for each group, the courses of study, special features, correlated reading, etc., will all be planned in such a way as to contribute definitely to the attainment of these goals.

To achieve these aims for a given age group one must re-examine every item and element in the program of religious education—the organization, the equipment, the program, standards, and activities. The department superintendent and teachers for a given age-group, with the aims of that age-group in mind, should work out the method of procedure by which the aims are to be progressively achieved. With the intermediate aims in mind the following questions indicate one method of procedure.

1. What per cent of the pupils in intermediate classes accepted Christ as a personal Savior within the past year? How many are still to be won to Christ? In the light of the condition what ought our soul-winning goal to be for the current year?

2. In order that we may know that our pupils are cultivating an ever-increasing knowledge of Christian ideals and of the Bible as the source of these ideals, what items in the curriculum of each year (memory work, stories of Bible and missionary characters, outlines, map work, etc.) should become a part of the permanent life possession of intermediates? Ask each teacher to make a list of the things in the year's work which should be the possessions of the young people at the end of the year.

3. What methods are we using in the class and department program which enable us to check the growth and development of intermediate pupils in prayer, missionary education, daily conduct in home, church, and school, right ideals in play and recreational life, and service (the daily good turn) in home, church, and school. Suggest a permanent class and department honor roll standard that might help in the achievement of this aim.

4. What method shall we use this year to check church attendance, church worship, a deep and genuine reverence for the Lord's house and the Lord's Day? How may this item be built into the class and department honor roll standard?

5. In what ways may the Sunday and the through-the-week meetings of organized classes and the department contribute to the cultivation of the social and religious life in service to others? What relation have class and department attendance goals to the development of the social consciousness in service to others?

6. What items in our programs, if any, have to do with acquainting intermediates with the principles that should guide them in the choice of their life-work or vocation? Would a study of *Making Life Count* (Foster), in connection with the Sunday evening vesper meeting of the department help?

Having decided what elements should be in the program in order to realize the intermediate aims, the superintendent and teachers should proceed to formulate class and department standards that will contribute to the achievement of the aims. They should make definite recommendations to the committee on education, the church board or governing body, with respect to needed equipment, lesson courses, plans and programs for the year.

TESTS

The following suggestions of tests and measurements are given to indicate the manner in which one department superintendent attempted to check the work in her department with respect to realizing the aims and goals of the Senior Department in the life of the individual pupils. A questionnaire, with the aims of the department printed on one side and

the following list of questions and projects listed on the other side, was given to each teacher in the department with the suggestion that she get all the information asked for during the fall quarter and that she fill additional information on each item from quarter to quarter throughout the year:

QUESTIONS

1. What per cent of your class has already accepted Jesus Christ as a personal Savior?

- a) Give names and address of those who have not.
- b) Enlist the co-operation of those who have accepted Christ in a "win-my-chum" campaign.
- c) Arrange for personal conference between yourself and those who have not as yet made the great decision.

2. What per cent of your class accept assignments on lesson projects and report regularly from week to week, thus acquiring an increasing knowledge of the Bible as a source of ideals that must function in life?

- a) Give names and addresses of those who give evidence of little or no co-operation in lesson assignment and projects.
- b) Plan the development of lessons in such a way as to secure pupil participation in the study, discussion, and application of Christian ideals to life problems.

- c) Assign to each pupil during the quarter at least one project that will require the testing of Christian principles of conduct, recreation, and in service.

3. To what extent are your pupils expressing their rapidly developing social consciousness in the home, church, and community?

- a) Has each brought a new member or a visitor to the class sessions?
- b) What per cent are regular attendants at church services?
- c) What per cent attend all the meetings of the class, church, and Church school?
- d) To what extent are they interested in and participating in community affairs?

4. In what ways is the development of initiative, responsibility and self-expression in Christian service manifesting itself in the lives of the members of your class?

- a) What offices do the members hold in church and church-life organizations?
- b) What service activities is the class, as a class or as individuals, carrying on?
- c) Give a list of the service activities engaged in by the class in the preceding year.
- d) In what definite missionary instruction has the class engaged?

5. What courses or activities has your class engaged in along the line of life-work and vocational choices?

- a) List any courses that may have been studied by the members in class or individually.
- b) Are any courses or activities along this line contemplated for the current year?

6. Has your class studied any book or heard a series of lectures on opportunities for life-work in the field of full-time Christian callings? Learn the sentiment of your pupils as to their interest in such a course.

Christian living is an art. Workers with young people must not only teach them what Christian standards are and inspire them with a desire for Christian living, but must continually give them practice in the art of such Christlike behavior as will make their religious life habitual and easy of accomplishment. Knowing, feeling, and doing must be molded into a harmonious whole, else the fateful divisions of split personality may ensue. Leaders of young people need not be "blind leaders of the blind." We may know, and we will know when we pay the price of standardizing our aims, means, methods, and program in terms of conduct, whether or not our pupils are achieving the goal of developed Christian personality dedicating itself in sacrificial living, giving, and serving.

QUESTIONS FOR CLASS DISCUSSION

1. What is the ultimate aim in work with young people?
2. Name the six immediate aims for the age-group with which you are working or planning to work

and tell how they contribute to the realization of the ultimate aim.

3. Are standards and tests essential to the accomplishment of the general and specific aims of adolescence? Why?

4. What value is there in setting aims or goals that cannot be immediately reached?

5. In what ways does a standardization of aims, means, methods, and program in terms of conduct contribute to the goal of "developed Christian personality"?

PROJECTS FOR ASSIGNMENT

1. With the general aim and the aims for the intermediate years in mind arrange a standard of means, methods, programs, and activities which, when accomplished, will contribute to the achievement of both the ultimate and specific aims of early adolescence.

2. Assign a similar project to those who work with or are planning to work with seniors, the middle adolescent period.

3. Assign a like project to those who work or who are getting ready to work with older young people.

CHAPTER III

ESSENTIAL FACTORS IN AN EDUCATIONAL PROGRAM FOR YOUNG PEOPLE

In the preceding chapters we have considered the general principles that should guide us in working out an adequate program of religious education for the youth of the church, and the aims that are to be realized in their lives. In this chapter we will consider the fundamental factors that should enter into an adequate program of religious education and the principles that underlie successful program building with young people.

ESSENTIAL FACTORS

Educators are agreed that a complete program of religious education for young people should include four factors: worship, instruction, recreation and service; and that with each of these factors there must be the elements of co-operation in planning and of participation in execution on the part of young people, if the largest development is to come to them. The theory that "we learn to do by doing" applies alike to every faculty in human life and to every phase or factor in education. The aim of these four factors, briefly summarized, is:

1. A program of worship to strengthen the devotional life.

2. A program of study to widen the intellectual background and stabilize the idealism of youth.
3. A program of service as an avenue of expression for the ideals that young people accept.
4. A program of physical and social activities to give outlet, in a character-building process, for physical restlessness and to aid in establishing helpful, wholesome social contacts.*

In planning a church-centered program of religious education, these four factors must be taken into account, with a proper emphasis given to each.

1. Worship.—Training in worship is important because worship is a universal human instinct. It is characteristic of the lowest as well as the highest forms of human life. The objects of worship differ, but the inborn urge is the same. We of the Christian faith define worship as the “cry of the human soul for companionship with the living God.” It seems to grow out of the hunger in the heart of man for companionship with his heavenly Father as revealed to us through Jesus Christ.

It expresses itself in the universal language of the human soul—the emotions—(1) in hymns of praise, of consecration, of assurance; (2) in prayers of adoration, communion, and entreaty; (3) in Scripture that expresses comfort, consolation, and blessing; (4) in stories of love, of care, and of brotherhood. For while worship is always addressed to God it brings out at the same time the individual and social aspects of Christianity, be-

**Young People's Manual*, pp. 73, 74; National Young People's Board of the Religious Education Council of Canada.

cause Christianity is essentially a social religion; (5) in fellowship through offerings, self-sacrifice, and service. Worship is essential, therefore, in the character-making process because it arises out of and supplies certain universal needs.*

Professor Hartshorne, in his helpful book, *Worship in the Sunday School*, says, "The purpose of worship is to cultivate the feelings. It deals with the acquisition of new attitudes of appreciation concerning God, the Father, Jesus Christ, his Son, and their plans and purposes for humanity."† Since human life is graded, unfolding gradually from infancy to maturity, it will be readily understood that programs of worship must be graded and adapted to the developing needs of the group.

The aim in work with adolescents is "that all worship, all instruction, and all expression shall issue in service in the home, the church, the community, and the world." The educational purpose of graded worship in the Intermediate, Senior and Young People's Departments of the church is, therefore, (1) to teach boys and girls to worship by a conscious cultivation of feelings that have to do with new attitudes of appreciation; (2) to provide opportunity for expression by participation in worship programs that are graded and adapted to meet their needs; and (3) to train young people for service in the realm of worship by making it possible for them to have part in planning and conducting

**Youth and the Church*, Maus, p. 176.

†*Worship in the Sunday School*, chap. iv.

worship programs, accumulating and correlating materials, etc.*

In the chapter that follows the best source materials for the planning of worship services for young people will be considered.

2. Instruction.—It is impossible to develop the religious life of young people and leave out of the program of development a study of the Word of God as the Book of Life. “To whom shall we go? thou hast the words of eternal life” is as true of the life and teachings of Jesus today as it was when this inquiry fell from the lips of the bewildered fishermen of Galilee. Young people, if they are to grow habits that make for Christian behavior, need to know the Bible as a Book of religious history, portraying the life situations and struggles of men and women of all ages in their search after God. Every difficult problem youth will meet as it walks this earthly way is there illustrated in the life struggle of someone who has gone before. Every type of leadership in the world’s life may be found in its pages. It is the Book of God, and more than all other books in all the world, it deals with the ever present problems and experiences of the race.

The Bible, however, is not a magic book, in some unusual or miraculous way implanting itself on idle souls. It is a book of religious history and it is to be studied and understood in the same way that any other book of a similar character is mastered. The study of the Bible requires the same

**Youth and the Church*, Maus, p. 177.

kind of mental application which is required for the mastery of chemistry, physics, Latin, and secular history; and young people and leaders of young people alike who are too indolent or too indifferent to engage in a serious study of the Book of Life can never hope to reach their highest spiritual development.

A study of the needs of the world as a field of Christian service is equally important to the full development of young people. The stories of modern missionary heroes provide a field of lesson and illustrative material unequalled in its power to vitalize, emotionalize, and make dynamic the Christian thinking and living of young people.

Instruction in the Intermediate, Senior, and Young People's Departments will be given largely through the class unit. As religious education concerns the formation of Christian character, it follows that lesson courses that are to be of the largest moral and spiritual value to young people must be chosen with the needs and interests and life problems of youth in mind. Professor George H. Betts names three tests that should be applied in the choice of lesson materials:

1. Does the material contain fruitful knowledge?
2. Does it insure right attitudes?
3. Does it modify conduct?*

The application of these three principles argues strongly for the use of the International Graded

**How to Teach Religion*, Betts, p. 109.

Lessons in the Intermediate and Senior Departments (these lesson materials are selected by the Lesson Committee with the life-needs and interests of early and middle adolescence in mind, and provide biblical and missionary instruction), for the use with older young people of elective lesson courses chosen on the basis of their interest and value in meeting the life situations and problems of later adolescence, or for the use of the Graded or Improved Uniform Lesson Series.

The scope of the International Intermediate Graded Lessons is as follows:

For pupils twelve years old:	Theme I.	Life of Christ: Gospel of Mark (26 lessons).
	Theme II.	Studies in Acts of Apostles (13 lessons).
	Theme III.	Winning Others to God (8 lessons).
	Theme IV.	The Bible: the Word of God (5 lessons).
For pupils thirteen years old:	Theme I.	Biographical Studies in the Old Testament (39 lessons).
	Theme II.	Studies of North American Religious Leaders (13 lessons).
For pupils fourteen years old:	Theme I.	Jesus, Master of Men (5 lessons).
	Theme II.	Companions of Jesus (15 lessons).

Theme III. Early Christian Leaders
(22 lessons).

Theme IV. John the Baptist (10 lessons).

The scope of the International Senior Graded Lessons is as follows:

For pupils Theme I. Jesus Entering Upon His
fifteen Life-Work (13 lessons).

years old: Theme II. Jesus in the Midst of Pop-
ularity (13 lessons).

Theme III. Jesus Facing Opposition
and Death (13 lessons).

Theme IV. The Teachings of Jesus (13 lessons).

For pupils Theme I. What It Means to Be a
sixteen Christian (13 lessons).

years old: Theme II. Special Problems of Chris-
tian Living (13 lessons).

Theme III. The Christian and the
Church (13 lessons).

Theme IV. The Word of God in Life
(13 lessons).

For pupils Theme I. The World a Field for
seventeen Christian Service (26
years old: lessons).

Theme II. The Problems of Youth in
Social Life (13 lessons).

Theme III. The Book of Ruth (3 lessons).

Theme IV. The Epistle of James (10 lessons).

The International Graded Lesson Course for young people covers three years, as follows:

First year: A Study of the History of the Hebrews.

Second year: A Study of the Historical Backgrounds of Christianity.

Third year: The Bible and Social Living.

The International Lesson Committee has approved the principle of elective courses for young people. Several of these elective lesson courses are available, varying in length from three months to three years.

The Standard Teacher Training Course (interdenominational and planned in units of ten lessons each: a diploma course) is also recommended as an elective course for young people. The Improved Uniform Lessons may also be used as an elective course in the Young People's Department. The following books are commended as elective courses for young people:

The Bible

The Manhood of the Master, Fosdick.

Social Principles of Jesus, Rauschenbusch.

The Worker and His Bible, Eiselen-Barclay.

A Life at Its Best, Edwards-Cutler.

Paul and His Epistles, Hayes.

The Character Christ: Fact or Fiction, Lhamon.

Studies of the Books of the Bible, Stevenson.

A Living Book in a Living Age, Hough.

How Jesus Met Life Problems, Elliot.

Studies in the Parables of Jesus, Luccock.

The Life of Christ, Burgess.

Missions and Social Service

Servants of the King, Speer.

Ancient Peoples at New Tasks, Price.

The Gospel for a Working World, Ward.

The Christian and His Money Problems, Wilson.

Training World Christians, Loveland.

The Kingdom and the Nations, North.

India on the March, Clark.

Christianity and Economic Problems, Page.

Ming Kwong (China), Gamewell.

Adventures in Brotherhood, Giles.

Christian Ideals in Industry, Johnson-Holt.

Facing Student Problems, Bruce Curry.

Clash of Color, Mathews.

China's Real Revolution, Hutchinson.

Evangelism and Life Service

The Meaning of Service, Fosdick.

How God Calls Men, Davis.

A Challenge to Life Service, Harris-Robbins.

The Art of Winning Folks, Darsie.

The Human Element in the Making of a Christian,
Conde.

The Christian Family, Darsie.

3. Recreation.—Adequate physical, intellectual, and social recreation is quite as important to the normal development of adolescent life as light, air, food, and exercise, for the play instinct is normal like every other inborn urge. The task of the church in its program for the development of young people is to provide, control, and properly condition the amusements of young people so that they will become constructive character builders. Margaret

Slattery, in speaking of the social needs of adolescents, says, "If the opportunity to choose came to me, as to Solomon, I would rather have the knowledge and power to give the young people of today sane, safe amusements than anything else I know."*

Adolescence is the age of nerve and muscle education. The development of a good physique and of sportsmanship in play should therefore receive adequate consideration. Young people's organizations that would meet the needs of growing life in the largest way must make adequate provision for the development of young people through a program of physical recreation and play which will include:

1. Athletic games and field sports of all kinds.
2. Swimming and aquatic sports.
3. Camping picnics and hikes.

Adolescence is also the age when the intellect is at its best—keen, alert, thirsty, seeking to be challenged. The program of recreation should provide mental as well as physical stimulation through:

1. Conversation, extemporaneous speaking, and debates.
2. Recitations, impersonations, and interpretative readings.
3. Story-telling, story-writing, and criticism.
4. Dramatization, plays, and pageants.
5. Music, art, and poetry.

**The Girl in Her Teens*, Slattery, pp. 67-68.

One fundamental principle in successful work with young people is the recognition of the importance of the social element in education. "The world must live together, work together, and play together; and always and everywhere, among those who live and work and play, the young are the more eager." Class and department good times, especially if the young people have a large share in planning and conducting these activities, ought to provide for the fullest expression of this social urge through:

1. Parties, receptions, banquets, and social life functions.
2. Stunt nights, powwows, hobbies, and fads.
3. Fireside, joke nights, songfests, carnivals, and festivals.
4. Training for service (*a*) in the home through courtesy, kindness, and mutual helpfulness; (*b*) in young people's organizations through committee work, teaching, ushering, singing in choir, etc.; (*c*) in the community through parties for children, shut-ins, story-telling hours, playground work; collecting of magazines, etc.; and (*d*) in the world through the gift of self, service, and substance for the needs of humanity the world over.

Recreational activities of the department should cover a wide range of interests and they should be balanced along physical, intellectual, social, and service lines. A general plan for the year, with an average of one activity a month for each department, should be the rule. The activities should be

planned in advance, seasonal in their appeal whenever it is possible to make them so, and constructive so that, taken together, they are effective in the development of young people. The following list of source materials will be found helpful in planning the recreational activities of the department along fourfold lines:

All-the-Year-Round Activities for Young People, White.

Social Plans for Young People, Reisner.

Phunology, Harbin.

Ice Breakers, It Is to Laugh, and Fun for the Family, Geister (three books).

A Handbook of Games and Programs, Laporte.

Joys from Japan and Chinese Ginger, Miller.

Social Activities for Men and Boys, Chesley.

Games for the Playground, Home, School, and Gymnasium, Bancroft.

Handy, Rohrbough (loose-leaf).

4. Service.—"Life is not lived in isolation but in social groups, the home, school, church, and community; and the Christian law for all these relationships is love expressing itself in service."* Certain it is that no program of development for young people can be regarded as complete which does not have as one of its chief objectives the training of young people for definite Christian service through the normal contacts of home, church, school, and community life. Aside from the definite service training afforded by the "daily good turn," from the holding of offices in church and school organiza-

**Canadian Girls in Training*, p. 16.

tions (sharing in committee work, accepting responsibility for leadership in the field of teaching, singing in the choir, etc.), there is a wide range of activities that should be undertaken by the Christian forces in every community.

One of the best projects in which the young people of a church can engage is making a social-service survey of the educational and philanthropic organizations and institutions of a given community with the service principle in mind. Securing information concerning the needs of the organizations and institutions, the types of equipment and service activities most beneficial to these institutions, followed by cataloguing the information and classifying the activities is a constructive service activity which is worthy of the highest consideration. The following books will be found helpful by leaders of young people in developing the service principle and project with young people:

Missionary Education in Home and School, Diefendorfer.

Graded Social Service, Hutchins.

World Friendship in the Church School, Lobingier.

PRINCIPLES IN BUILDING DEVOTIONAL PROGRAMS

There are not only four factors to be considered in the building of an adequate, church-centered program of Christian education for young people, but also four underlying principles in the use of these elements that are equally important if the program of worship, instruction, recreation, and service is

to be of largest value in the developing life of adolescents. Briefly stated, these principles are:

1. There should be a unifying or centralizing idea, topic, or theme for each program, no matter what type or what the occasion may be. In industrial life the efficient salesman does not try to sell a half-dozen unrelated ideas or things at the same time but centralizes on one thing toward which the attention of the buyer is focused. In a program of religious education we are vitalizing and emotionalizing ideas and ideals; and there, as in the practical, everyday affairs of life, if we would do our best, we must build programs of worship, instruction, recreation, and service around some one particular topic, idea, or theme. This principle is true in teaching a lesson, in building a devotional worship service, in planning class and department good times, in working out a service activity or program. No matter what the character of the program may be—whether worship, formal teaching, recreation, or service—leaders of young people should select for each program one central topic, idea, or theme in which the interests of the group will focus for that meeting or activity.

2. Every item in the program should be so correlated as to fit naturally and normally into the central idea, topic, or theme. No element in a program ought to appear extraneous, out of place, unrelated to the focal thing around which the program is built. To apply this principle to every type of program requires far more detailed plan-

ning and thought than would otherwise be necessary; but it also means that the result will be one single, clear-cut mental or emotional impression felt by the group, and so have far more educational value than the confused program which having no definite purpose, accomplishes no certain result.

3. In planning and executing religious educational programs of every sort we need to use boys and girls and young people for every possible item in the program. This principle applies to every type of program—worship, instruction, recreation, and service.

If the principle is true that “there is no learning without activity on the part of the pupil,” then it is important that young people have a place and a part in planning every worship service—selecting the topic or theme, correlating the elements that are to be a part of the program, participating in the actual conduct of the program (hymn leading, telling of stories, special music, or intercessory prayer). They should afterwards evaluate the materials used in the program with reference to the contribution made by each in completing the program.

This principle applies also to methods of recitation in formal class periods. The teacher who does not plan regularly to enlist the activity of pupils in reporting on assignments and projects, entering into class discussion, developing lesson material, etc., has not yet learned that “life becomes, learns both to know and do, by doing.” We learn how to

worship as we participate in planning and conducting services of worship. We learn how to study, and to study God's Word as applied to the problems of today, by studying, not by listening to a digest of the lesson by a lecture-method teacher. We learn to render active service in the home, the church, the community, and the world by accomplishing service projects in these fields, and in no other way. Jesus taught his disciples the service principle by the project method. He multiplied the loaves and fishes, but they fed the multitude. Your young people will learn or fail to learn the same lesson in degree as you succeed in getting them to engage in definite, actual service projects for God's needy ones throughout all the earth.

This principle applies also to recreational and social-life programs with young people. The best approach to the teaching of right social-life ideals is the planning of the right type of balanced physical, intellectual, social, and service good times with groups of young people. Let them help to decide what physical, intellectual, social, or service activity should be included in a program, what its primary value is and whether some other activity will not provide more permanent results. You have thus, by their own thinking and choosing, educated them in the matter of Christian ideals in the fields of play and recreation.

4. A fourth principle that is basic to the largest success in developing the lives of young people symmetrically is the assignment of definite and

specific bits of responsibility to each one participating in a given activity. In worship services all assignments should be made sufficiently in advance as to make it possible for young people to prepare in private, so that they may be helpful to others in public worship. Pupils will often need help in regard to the manner in which their contribution is to be made. They need to have developed within them the joyous sense of working together with adult teachers and leaders in executing whatever part of the program may have been assigned to them. The social instinct is strong in young people. The joy of working with someone else on a given project is in itself educative. Therefore, all programs, of whatever type, should be planned far enough in advance for every young person to contribute the specific part assigned to him with a feeling of assurance that comes through adequate preparation. Set for your department a standard of excellence. It may be:

“Good, better, best!
Never let us rest
Until our good is better,
And our better best.”

Or,

Our best, and our best only, in the service of
our King.

Or,

Prepare in private for whatever you would
do well in public.

Devise a slogan for your department or group and challenge young people, in whatever task, to make that slogan ring true. Commend the good, repress the inferior, and eventually nothing but the best will be your reward.

QUESTIONS FOR CLASS DISCUSSION

1. What are the four essential factors in a program of religious education for adolescents? Why are they fundamental?

2. Discuss the value and importance of worship in a program of education for young people.

3. What are the best lesson courses for intermediates, seniors, and young people; and why?

4. Discuss the scope of activities that should be included in an adequate recreational program for adolescents.

5. Why is the factor "service" important in the development of young people?

6. How would you proceed to develop the service principle among young people?

7. Give the four fundamental principles that underlie successful program building with young people.

PROJECTS FOR ASSIGNMENT

1. Make a list of the recreational source-books that you think should be for young people in the workers' library of a local church.

2. Plan a worship program, a lesson, a recreational program, and a service activity, applying to each the four fundamental principles of program building discussed in this chapter.

CHAPTER IV

CORRELATION OF LOCAL-CHURCH ORGANIZATIONS

The problem of correlation is the direct outgrowth of the fact that various organizations concerned with the religious education of young people have arisen from time to time to meet particular needs. As a result each of these agencies has addressed itself to a certain specific phase of the educational task and has, for the most part, worked out its program without reference to other agencies working in related fields. In consequence there have resulted confusion, interference, and inefficiency.

We are beginning to understand, however, that the experiences of an individual are a unit, and that it is possible to take into account the total educational needs of youth and to formulate a unified, coherent, and constructive program to meet these needs.

The fundamental problem in working out a correlated program of Christian education for the youth of the church has to do with finding a proper basis of correlation. There is a growing feeling that that correlation basis must include:

1. An adequate statement of the aim of Christian education.

2. A recognition of the fact that the person, not the organization, is the center of consideration.

3. A realization that no one element of religious education is sufficient to meet the needs of the individual, no matter how well, how often, or how generously it is provided.

4. An understanding of the fact that worship, instruction, recreation, and service, broadly interpreted, are essential in a comprehensive program of Christian education and development.

The problem of correlation in the local church involves three fields—the correlation of organizations, the correlation of leadership, and the correlation of programs. In this chapter we shall discuss the principles of correlation only in so far as they are related to and affect the correlation of organizations and programs.

THE PRESENT SITUATION

The present plan of organization for Christian education in the church through graded, departmental Church school worship and organized-class instruction, young people's societies, missionary circles, guilds, and clubs, and other organizations auxiliary to the church, such as Boy Scouts, Camp Fire Girls, etc., is unable to meet the needs of the present day, because it tends to perpetuate a divided leadership, overlapping organizations, and competing programs. Even with all these organizations there are yet whole fields of knowledge and experience not covered by any of them.

Then, too, we cannot permit the loyalty of young people to be divided among three, four, or more independent organizations. Whenever this condition exists in a church, young people choose one or two of the organizations that appeal to them most and dismiss the others from their consideration. This might not be so serious if one or more of these organizations offered a fairly complete program of development, but no one of them does. The Church school, through its organized departmental groups and class units, doubtless comes nearer than any to offering a program of Christian education for all ages. But no Church school enthusiast at the present time would be willing to say that the Sunday school program, with all its development of the past decade, does offer a complete program of Christian education. Nor does any other organization or movement (denominational, interdenominational, or undenominational) make such a claim for its program or organization.

Believing that no satisfactory progress could be made until all the agencies touching the life of youth saw the necessity for a unified and correlated program of Christian education, the Sunday School Council of Evangelical Denominations adopted, in 1917, certain principles, which were later approved by the International Council of Religious Education. These principles recognized for the first time the necessity of having ultimately in the local church, not a number of unrelated organizations for the

three adolescent groups, but one organization only for each natural life period.

The principles adopted by the Council in 1917 have since been tested in local churches and have contributed in no small way to the present realization of the need of a comprehensive and completely correlated program of religious education not only for adolescent groups but for the entire life period. When these principles were adopted, all the Protestant communions of North America were face to face with the problem of how the plan of "one inclusive organization for each natural group of adolescents in the local church" was to be made effective. In many churches there already existed a number of independent organizations for young people, each attempting, without the knowledge or co-operation of the other, to build a program around some particular phase of the work, and there were already well-developed loyalties, at least, on the part of those included in and touched by the program of each organization.

In a conference of leaders on the return trip from the meeting of the Sunday School Council of Evangelical Denominations in 1917, this problem came up for discussion, and the suggestion was made that, instead of disturbing the whole group of churches, each communion should select from among its total number of churches a group with as permanent a leadership as possible and representing at least five different types of churches, as follows:

institutional city churches, churches in residential sections of cities, large-town churches, small-town churches, and churches in villages or rural communities. It was suggested that these churches be asked to experiment, during a period of from three to five years, with the problem of correlating their overlapping organizations for young people in an effort to realize for each natural group of young people one organization in each local church. Through that one organization the leaders were to expose young people to all types of instruction and training essential to develop them into full-rounded Christian men and women. These correlation projects were to include organized classes and departments of the Church school, Christian Endeavor, Epworth League, and Baptist Young People's Union societies, missionary circles and guilds, federations, etc., and such extra-church organizations as Boy Scouts, Camp Fire Girls, etc. Experimenting churches were requested to keep the Departments of Religious Education of their respective communions in touch with the project by sending them diagrams of plans of organization, descriptive matter, constitutions, etc.

This plan of procedure received the hearty approval of many of the denominational leaders, and experimentation was begun. Not all of the projects in experimenting churches were carried to successful conclusion. Sometimes a plan failed because of a change in the local minister or other

paid or volunteer leader, sometimes because of the interference of overhead organizations both within and without the communion. Enough of these experiments did succeed, however, to produce at least three types of correlation that may be recommended, with reasonable assurance of successful operation in the solution of this problem of correlating organizations and programs. In making a recent, rather limited study of correlation projects among the several communions, the author has found that practically the same three types, with minor varying adaptations, have resulted and are in successful operation in all denominations.

LOOSE CORRELATION, OR CORRELATION THROUGH COUNCIL OR COMMISSION

One of the earliest plans of correlation was an attempt to solve the problem by creating a council or commission for each natural group of adolescents made up of one or more representatives from each of the existing organizations. This council or commission then organized with a president, secretary, and four or five sub-committees or commissions, such as devotional, membership, missionary, recreation, and finance, with the understanding that each of the sub-committees was to be responsible for correlating a certain phase of the program in all the different organizations. In this form of correlation the independent organizations did not lose their identity, but the correlation of programs and activi-

ties was effected through the four or five committees of the council or commission defining the field of work and delegating to each organization particular responsibility.

The chief criticism of this form of correlation is that it requires at least one of the most alert leaders in each of the independent organizations to constitute the council or commission in the first place, and innumerable meetings of council and committees after the council is organized in order that it may function in such a way as to be really effective in correlating overlapping programs. However, the plan is operating successfully, and in churches where there are old, established loyalties to existing organizations it is perhaps the wiser form of correlation, at least as an intermediate step toward a closer correlation of organizations and programs. The diagram on page 64, which is a reprint from the March, 1924, *Philippine Teachers' Journal*, indicates the method of operation in this form of correlation.*

CLOSE CORRELATION, OR CORRELATION THROUGH UNIFICATION

A second type of correlation is known as correlation through unification. This plan makes one set of officers and committees responsible for planning and promoting the entire program of Christian

*Use by permission of the Board of Education of the Methodist Episcopal Church.

LOOSE CORRELATION, OR CORRELATION THROUGH COUNCIL OR COMMISSION

THE CONGREGATION

The Official Board

YOUNG PEOPLE'S FEDERATION

All the young people of federated organizations
(approximately eighteen to twenty-three years old)

YOUNG PEOPLE'S EXECUTIVE COUNCIL CABINET

Made up of one or more representatives from each organization

ACTIVE MEMBERS

President and
active officers,
Counselor

ADVISORY MEMBERS

Minister,
Director of religious
education,
Superintendent of
Church school

EXECUTIVE COMMITTEE

Presidents
of all organizations

YOUNG MEN'S
BIBLE CLASS

YOUNG WOMEN'S
BIBLE CLASS

YOUNG PEOPLE'S
SOCIETY

YOUNG WOMEN'S
MISSION CIRCLE

ATHLETIC
ASSOCIATION

SUGGESTIVE
WORSHIP

UNIFIED
INSTRUCTION AND
TRAINING

PROGRAM FOR YOUNG PEOPLE
SERVICE AT HOME AND
ABROAD

SOCIAL AND
RECREATIONAL

AIM
Devotional
Christian

AIM
Intelligent
Christian

AIM
Active
Christian

AIM
Abundant
Christian

MEANS
Departmental
worship
services,
Christian Endeavor
or Epworth League
devotions,
Church services,
Personal
devotions,
Offerings

MEANS
Graded
instruction
Bible study,
Mission study,
Leadership
training,
Church history

MEANS
Departmental service,
Christian Endeavor or
Epworth League service,
Church service
activities,
Home service activities,
Community and world
service,
Membership campaigns

MEANS
Department socials,
Christian Endeavor
or Epworth League
socials,
Dramatics,
Athletics,
Musicales,
Physical, intel-
lectual, social
activities

Note: This plan of correlation may be adapted to intermediates, seniors, or young people.

Plan for Close Correlation of Intermediate, Senior, or Young People's Department of Church Life

MEMBERSHIP COMMITTEE	OFFICERS	EXECUTIVE COMMITTEE
Composed of General Secretary, Associate Secretary, Secretaries of Classes.	President, Four Vice-Presidents, Secretary, Treasurer, Adult Superintendent or Counselor.	Composed of Officers, Associate Secretaries, Presidents of Classes, Adult Advisers.
CHURCH SCHOOL COMMITTEE	YOUNG PEOPLE'S SOCIETY COMMITTEE	MISSIONS AND SOCIAL SERVICE COMMITTEE
First Vice-President, Chairman ¹	Second Vice-President, Chairman ¹	Third Vice-President, Chairman ¹
DUTIES ²	DUTIES ²	DUTIES ²
1. Provide Sunday morning worship programs	1. Plan and promote Sunday evening meetings	1. Plan monthly missionary meetings
2. Promote class organization and activities and keep records	2. Promote pledge, Quiet Hour and Tenth Legion Covenantants	2. Provide missionary library
3. Promote church attendance	3. Promote denominational Young People's Society program	3. Promote surveys, carol singing, visits to hospitals, etc.
		4. Promote missionary plays, pageants, etc.
CHURCH LIFE COMMITTEE	DUTIES ²	DUTIES ²
Fourth Vice-President, Chairman ¹	1. Plan Sunday afternoon teas	1. Plan Sunday afternoon teas
	2. Provide a monthly through-the-week good time	2. Provide a monthly through-the-week good time
	3. Co-operate with other groups in social affairs.	3. Co-operate with other groups in social affairs.

ACTIVE AND ASSOCIATE MEMBERS

¹The other members of the committee are: an Associate Secretary, a representative from each class, and an Adult Adviser, preferably one of the teachers.

²The committee should meet regularly every month.

education for a given group—intermediate, senior, or young people—in a local church. Churches effecting this form of correlation have, as a rule, taken the departmental groupings of the Church school as the unit of correlation, since the Church school reaches the larger number of young people of a given age, but have selected the officers and committees for the unified organization with the entire educational program in mind and have enlarged the function and arranged additional meetings of the departmental group in such a way as to take care of all types of work hitherto carried on by three or four independent organizations—namely, Sunday school, Christian Endeavor (Epworth League or B. Y. P. U.), missionary circles and guilds, and auxiliary organizations such as Boy Scouts, Camp Fire Girls, etc.

In effecting this type of correlation there usually is constituted a nominating committee made up of one or more representatives from each independent organization, the pastor of the church, the director of religious education, and the young people's superintendent. This plan of organization has, as a rule, two sets of officers—active and advisory—and four or five committees. The active officers are president, one or more vice-presidents, a secretary and treasurer. The advisory officers are the pastor, director of religious education, young people's superintendent, and teachers. The committees are devotional (or program), membership, missionary

(or service), recreation (or social), and finance. In some churches the committees are unified as follows:

Devotional or program committee.—Not appointed but composed of the president of the department as chairman, with the presidents of the organized class units within the department. This committee is entirely responsible for the worship services of this department of the Church school, Christian Endeavor, Epworth League, or B. Y. P. U. meetings, and for general supervision over special-day programs of the department.

Membership committee.—This committee is composed of the secretary of the department as chairman, with the chairmen of membership committees of the organized-class units. It is entirely responsible for keeping records of attendance at all meetings, membership surveys, campaigns; growth and consistency in attendance at all meetings.

Service or missionary committee.—This committee is composed of the chairmen of the missionary (or service) committees of the organized classes, with the first vice-president of the department as chairman. It is responsible for the promotion of missionary education through the Church school, mission-study, and reading-circle courses; the special once-a-month missionary program of the department for the study of missionary work of its communion; and the promotion of practical service ac-

tivities in the home, the church, the community, and the world.

Recreation (or social) committee.—This committee is composed of the chairmen of recreational committees of the organized classes, with the second vice-president of the department as chairman. It is entirely responsible for the recreational plans of the department as a whole, for the once-a-month social-life meeting of the department, and for correlating its plans with the recreational activities of the various classes within the department.

Finance committee.—This committee is composed of the treasurer of the department as chairman, with the treasurers of the organized class units within the department. It is responsible for the financial plans and program of the department in co-operation with the executive committee.

Executive committee.—The executive committee is composed of both the active and advisory officers of the department, with the presidents of the organized classes. Its work is to stand behind and review the work of all officers and committees, and to see that no essential element of a program of development is eliminated.

In many churches this plan of organization provides for correlation of the activities of auxiliary organizations, such as Boy Scouts and Camp Fire Girls, through (in the first case) a Boy Scouts' cabinet, composed of the presidents of the boys' classes and the scoutmaster, under the direction of the

troop committee; and (in the second case) a Camp Fire Girls (or Girl Reserve) cabinet, composed of the presidents of girls' classes and the Camp Fire Guardian (or Girl Reserve Counselor).

This plan operates well in churches where the organizational life, as a rule, is not so intricate. It needs to be safeguarded lest some fine type of work hitherto carried on by some independent organization be eliminated.

CORRELATION THROUGH REORGANIZATION, OR THE DEPARTMENT OF CHURCH-LIFE PLAN OF CORRELATION

A third type of correlation, which seems to be meeting the needs of larger and smaller churches alike, and especially churches in which there is a well-developed loyalty to the Sunday school, Christian Endeavor, Epworth League, or B. Y. P. U., missionary organizations, and clubs, as such, is correlation through reorganization. In effecting this form of correlation there is constituted a correlation committee consisting of one representative from each existing organization for young people, the pastor, director of religious education, and young people's superintendent. This committee is instructed by the various organizations to take the types of work which the local church and its independent organizations have been doing, together with other elements that constitute a full program of development, and to draft a plan of correlation for a new young people's organization that shall

be known as a department of the life of the church itself, and which will give adequate recognition to each essential type of work by making it the specific responsibility of some particular committee. It will also be the work of this committee to draft a constitution defining the work of each officer and committee in harmony with the new organization plan. It should be understood that the plan of organization, constitution, officers, etc., are to be ratified by a majority of the members of each existing organization before it becomes operative; and that, when the plan has been thus approved, all officers and committees of old organizations automatically resign, thus clearing the way for the new organization to function.

Each Intermediate, Senior, or Young People's Department operating on this plan of correlation usually has a president; four vice-presidents (with the understanding that each vice-president shall serve as chairman of a committee entirely responsible for a certain phase of the work); a secretary and four associate-secretaries, each of which is assigned to one of the permanent committees of the department; a treasurer; and four committees of from three to seven members each, depending on the size of the department. The organization has also an adult superintendent, or counselor, appointed by the church board, session, committee on religious education, or whatever group is responsible for se-

lecting the educational leadership of the local church.

The four committees called for in this form of organization bear names to indicate the character of their work, as Church school or educational committee, Christian Endeavor or devotional committee, Missionary or service committee, and the Recreational or social-life committee. Each committee is entirely responsible for the type of work assigned to it. There is a monthly meeting of each of the four committees, a monthly meeting of the executive committee (officers and presidents of the organized class units); at least, a quarterly meeting of the cabinet or council (officers, committees, and presidents of classes); and an annual meeting of the entire department. The secretary and associate secretaries, with the secretaries of the organized-class units, constitute the membership committee of the department.

In some churches this form of correlation makes each of the teachers of young people's classes serve as an advisory member of the various committees, thus relating the teacher's influence and responsibility to other phases of the development of young people aside from the class session. The superintendent or counselor of the department is, of course, an ex-officio member of all committees, and in the Intermediate and Senior Departments of the church represents the young people officially on the church board or session. In the Young People's Department it is usually thought wiser to have the president represent the department on the church board.

The department operates on a budget based on the combined askings of the four committees for their particular type of work. These askings, together with any additional amounts needed for the work of the departments as a whole, are outlined by the executive committee and presented for discussion and adoption at the annual meeting of the department, after which the budget is raised by individual pledges and an every-member canvass, thus giving every young person opportunity to have fellowship in it.

The advantage of this form of correlation is that it trains young people to think and plan in terms of at least four different types of work—devotional training, instruction, recreation, and service. The aim of the re-organized or church-life plan of correlation is to interest all the young people of a given age in attending the sessions of all phases of the department's work; to make each young person feel that a full-rounded development makes participation in all four types of meetings and activities imperative. The diagram on page 65 gives in detail the department-of-church-life plan of correlation.

CONCLUSIONS

We have hardly progressed far enough with the experiment of correlating overlapping organizations for young people for anyone to speak with authority on the final results. Sufficient testing has gone on,

however, to justify the following summarized conclusions:

1. That it is possible to provide young people with a comprehensive program of Christian education through one organization when we recognize that the person, not the organization, is the center of consideration.

2. That correlation of overlapping organizations does train young people to think and plan in terms of the fundamentals of a program of Christian education—namely, worship, instruction, recreation, and service.

3. That the local church is ready for a forward constructive correlation of organizations, leadership, and program.

4. That the chief obstacles in the path of correlation are not to be found in the young people themselves but in:

a) Adult leaders of young people who are trained to think in one field only and who are afraid that the organization with which they have long been associated will lose its identity.

b) Overhead organizations, both within and without the denominations, which are not in harmony with the correlation idea or which are unwilling to merge their organizations in an effort to provide a full program of development.

c) Report blanks and records of denominational and interdenominational organizations which provide

no means for correlated organizations to report their work.

d) Interdenominational standards for young people which are not in harmony with the educational standards of denominations for local-church organizations.

e) A lack of unity in aims, program, plan of organization, etc., on the part of national leaders of denominational, interdenominational, and undenominational organizations that touch the lives of young people through local-church and auxiliary organizations.

QUESTIONS FOR CLASS DISCUSSION

1. What is the final test of an organization or institution?

2. In what way does loyalty to an organization or institution sometimes block progress?

3. How many organizations for young people are there in your church?

4. Which of the three plans of correlation discussed in this chapter do you think would best meet the need of your church situation? Why?

5. Is the recognition of natural life periods fundamental to correlating local church organizations? Why?

6. What is the first step to be taken in attempting to correlate the overlapping organizations and programs in the local church?

7. Should the young people themselves be taken into council on this problem of correlation? If so, why?

8. What development will come to them in perfecting their own organization?

9. Is the planning or the organization in itself educative? Why?

10. What are some of the obstacles in the path of correlation to be overcome?

PROJECTS FOR ASSIGNMENT

1. Make a list of the organizations in your church for young people in the adolescent period. Show where they overlap in organization and program.

2. What per cent of young people in your church are being reached by: (a) the Church school? (b) the Christian Endeavor, Epworth League, or B. Y. P. U.? (c) missionary circles, guilds, and federations? (d) Boy Scouts and Camp Fire Girls (other clubs of a similar character)?

3. What per cent of the young people in your church belong to all the existing organizations for young people? (a) What organizations seem to be reaching the larger number? (b) Are these organizations coeducational?

4. Outline in detail your method of approach in attempting to correlate the overlapping organizations in your church.

CHAPTER V

THE SUNDAY SESSION OF THE DEPARTMENTS

Whether the educational work of the local church is conducted through a unified and correlated organization or through two or more independent organizations for young people, the program, if it is to make its largest contribution to the growing life of adolescents, must be regarded as a unit, and all the elements in the program must be weighed and evaluated with respect to their contribution to developing life.

The two Sunday sessions—the morning, or Sunday school, and the vesper (Christian Endeavor, Epworth League, Baptist Young People's Union, or open-forum) session—afford opportunity to train young people in planning and conducting two essentially different types of religious services, both of which have real value to maturing life. In the Sunday school session the major emphasis is on training in worship and the formal instruction of the class period; in the vesper session the emphasis is on the informal type of training which comes through participation in leading meetings, personal testimony, extemporaneous talks, fellowship, and committee work. There is a growing feeling that the emphasis in the morning session should be on

training young people "how to worship" and "how to study" through participation in planning and conducting worship services; building lessons, reporting on projects, etc.; and that the emphasis in the evening session of the department should be on "expression in worship," personal witnessing, debates, testimony, pageants, and service projects. In the morning session the evidences of adult leadership and guidance will be more evident; in the evening session the young people will practice the principle of leadership themselves in planning and carrying to a successful conclusion programs they have planned.

In Canada the Sunday school session for young people is almost uniformly held on Sunday afternoon, and the Christian Endeavor, Epworth League, or Baptist Young People's meeting is held on a week night.

RELATION OF EQUIPMENT TO DEVOTIONAL DEVELOPMENT

One of the first essentials to successful Sunday sessions for Young People's Departments (whatever form of organization or departmental grouping is being used) is an adequate and properly equipped place of worship. Among the requirements for such a place of worship the following are important:

1. A square or slightly rectangular department assembly room, preferably with adjacent classrooms.

2. Good light from the side or rear.
3. Proper heat and ventilation.
4. Approximately fifteen square feet of space for each pupil in the room.
5. Solid walls separating this assembly room from adjoining classrooms and from other assembly rooms.
6. Carpet, cork linoleum, or other floor covering to deaden sound.
7. Front of room free from doors or openings.
8. Slightly raised platform.
9. Adjacent closets for wraps, kitchenette, and other special features.

The permanent equipment and arrangement of the room should be planned with two ideals in mind—worship and instruction, and social-life development. The machinery of the organization should never be in evidence in the front of the room. Everything related to records and supplies should be at the rear of the room or outside.

Near the front there should be:

1. A table for the presiding officers. On the table there should be a Bible, a hymn book, and if possible cut flowers or a growing plant.
2. A piano or other musical instrument.
3. A blackboard (movable or framed in).
4. Two or three good pictures, attractively framed, such as "Head of Christ," Hofmann; "Christ and the Rich Young Ruler," Hofmann; "The Frieze of Prophets," Sargent; "The Return

from Calvary," Schmalz; "Christ in Gethsemane," Hofmann; "The Light of the World," Hunt; "The Last Supper," Da Vinci; the great missionaries of the church.

5. The American and Christian flags on standards.

6. Bookcases or cabinet for supplies (preferably in the rear).

7. Hymn books.

8. An occasional missionary motto or poster.

9. Desk for department secretary in rear or outside.

10. Offering baskets.

Where the space in the front of the room is limited, some of the items, such as 2, 4, 6, and 8, may be placed at the sides of the room. An orderly and artistic arrangement of the equipment which will avoid the appearance of being crowded will contribute toward the spirit and attitude of worship.

THE SUNDAY SCHOOL SESSION

Intermediate, Senior, and Young People's Departments should have a full hour for the Sunday school session, or, better still, an hour and fifteen minutes as a minimum. Fifteen to twenty-five minutes of this period should be devoted to the worship assembly, and forty or forty-five minutes to the lesson period. Where these departments must be combined with higher departments, the planning and conducting of programs of worship should be

rotated from week to week or month to month among the various departments thus combined.

In harmony with the principles discussed in Chapter III these worship periods should be planned in advance around the centralizing ideas or themes that have a more or less universal appeal; and the various individuals or groups that participate in the program should be given specific responsibility with respect to particular items in the program. Worship themes should be selected with the life-needs and interests of young people in mind and should be seasonal in their appeal whenever it is possible to make them so.

The following order of worship embodies the elements to be found in a well-balanced Church school worship program for adolescents with varying adaptations to fit particular themes. It may be used as a guide in planning worship services with young people:

Theme: "Be Ye Ready"

Prelude.—Quiet music, such as "Largo," Handel; or "Traumerei," Schumann.

Hymn.—The opening hymn of worship played as a processional while those who are to participate in the program march in a group to the platform.

Call to worship.—Have this written upon the blackboard or printed upon a poster. Its recitation may be led by those who are to participate on the platform.

“The Lord is in his holy temple:
Let all the earth keep silence before him.”

Or,

“Create in me a clean heart, O God,
And renew a right spirit within me.”

Hymn.—In unison, led by song leader on the platform, “Oh, Worship the King, All-Glorious Above.”

Responsive Scripture.—Have written upon the blackboard or printed upon a poster,

“Lord, teach us how to pray, O Thou that hear-
est me;

Let thine hand help me, for thou art my God.”

The Lord's Prayer.—Chanted or quoted in unison. Do not hurry it.

Response.—Written upon the blackboard or printed upon a poster:

“Hear my prayer, O Lord;
And help me in all my ways.”

Announcements.—Such as are necessary. Eliminate all unnecessary ones.

Hymn.—“Savior, Teach Me Day by Day.”

Special feature.—A story of a Bible character or missionary hero who was prepared, or a dramatization of the parable of preparation from *Dramatized Bible Stories*, Russell.

Duet.—"Have Thine Own Way, Lord"; or solo, "Just as I Am" (new words to the tune of Nevin's "My Rosary").

Offering.—Have the offering taken by two or three designated persons, who will come to front of room for the prayer-response before the offering is received.

Offering response.—To be repeated by the entire department just before the offering is received by those who are to take it up:

"We give Thee but thine own,
 Whatever that may be.
 All that we have is thine alone—
 A trust, O God, from Thee."

Birthday recognition service.—As a rule only once a month. Have those who have had birthdays come to the front of the room.

Birthday greeting.—To be given by the department after the offering has been made, and before those who have had birthdays take their seats:

"Many happy returns of the day of thy birth!
 May sunshine and gladness be given,
 And may the dear Father prepare thee on earth
 For a beautiful birthday in heaven."

Hymn.—Something that has the fellowship theme in it, such as "A Hymn of Friendship."

Closing Scripture.—Printed upon the blackboard or upon a poster; to be given in unison just before the pupils pass to classes.

“The Lord bless thee, and keep thee,
And make His face to shine upon thee.
The Lord lift up His countenance upon thee
And give thee peace. Amen.”

Processional to classes.—Some martial hymn that will contribute to an orderly getting to classrooms.

Lesson period.—Closing each class with prayer, and pupils passing direct to church auditorium for the morning church service.

COMMON ELEMENTS IN DEVOTIONAL PROGRAMS

MUSIC

One common element in all devotional services is music, instrumental, group or congregational singing, and special numbers. We need to bear in mind that music is religious or irreligious according to the emotions it stirs. Jazz music, music with syn-copated time, even on the part of the orchestra, has no place in a devotional service for young people because it does not beget worshipful emotions. All music should be selected to contribute to the central theme of worship; and all of it should be of the best grade. Young people sing ideals into their own souls by the music they sing. The cheap, the flippant, the sensuous waltz and fox-trot tunes to be found in many of the modern evangelistic song books, have no place in the educational program of church and Church school in the training of young people for reverent, devotional worship. In vocal

music the words and tune should fit each other—that is, blend together in the emotional effect they produce.

A study of the life-needs of young people reveals the fact that three types of hymns are especially appealing in the adolescent years: (1) Those that express the idea of individual religious experience, such as “Abide With Me,” “Just as I Am,” “I Would Be True”; (2) those that express the idea of social goodness or the goodness of the group. Nearly all the great martial and social hymns of the church may be grouped under this head; “Onward, Christian Soldiers,” “The Son of God Goes Forth to War,” “Jesus Calls Us,” “America the Beautiful”; and (3) those that express the idea of world salvation, or the lure of the far away; “We’ve a Story to Tell to the Nations,” “O Zion, Haste, Thy Mission High Fulfilling,” “Speed Away! Speed Away!” and “Where Cross the Crowded Ways of Life.” In selecting songs for group singing we would be wise to keep these three types of hymns in mind.*

There should always be a good song leader, and an accompanist who will neither drag nor hurry the singing. A quiet musical prelude at the beginning of worship services will do much toward creating an atmosphere of quiet essential to real worship.

PRAYER

In every program of worship the element of prayer needs to be given special consideration. The

**Youth and the Church*, Maus, pp. 180, 181.

fact that we have in all churches large numbers of nominal Christians whose capacity for public utterance in prayer is almost wholly undeveloped is largely the result of the church's failure to train its membership in this desirable quality. Public prayer is not easy for many people. Indeed, most Christians will say frankly that one of the most difficult things they have to do in all their Christian experience is to pray publicly. Many who find it easy to pray with a feeling of real warmth and a sense of vital communion with God in private find public utterance difficult, stilted, and unreal. Young people need to be taught to pray. Like the disciples of old their appeal to leaders of today is, "Master, teach us to pray." Because public prayer is difficult, the worship programs of Young People's Departments should provide training in this necessary Christian activity.

Prayer assignments should be made in advance. The prayer theme should be broken up into two or more topics and assigned to young people with the suggestion that they build into their own private devotions for the preceding week the idea they are being asked to pray about. The feeling of communion may be easily established because young people have organized their thinking toward God with respect to particular ideas about which they are praying. One of the most valuable things any leader can do with a group of early adolescents is to assist them in making a personal prayer manual,

containing a list of their own shortcomings (the sins that so easily beset them); the name and problems of each member of their own families; the names of friends and companions; the needs of their own church, its problems and leadership; those in governmental life who need the leading of the Holy Spirit; the missionaries of the cross who serve for us on the far-flung battle fields of the world. The use of such a manual in daily devotions will do much to aid the young person in organizing his own thinking toward God with respect to individuals, groups, community and world needs, and thus make public utterance fuller, easier, and more spontaneous.

SCRIPTURE

The reading or quoting of Scripture, either individually or responsively, needs to be given careful attention. Neither Scripture nor prayer should be repeated as one would say the alphabet or multiplication table. Attention should be given to the manner in which the reading or quoting is done. A spirit of reverence, accuracy of pronunciation, and correctness of interpretation should characterize the way in which Scripture is used. Young people should be encouraged to prepare in private for anything that they would do well in public. In reading or quoting Scripture, as with other parts of the program, they become or fail to become a help in worship for others by the way in which they contribute whatever element in the program may have

been assigned to them. They should be asked to read and reread many times the Scripture portion to be used; to look up the meaning of all unfamiliar words; through cross-reference work to get the real meaning of the passage for the group to whom it was originally written and any additional meaning it may have for us today. They ought to read or quote with meaning or understanding, if they are to become a blessing to others in public worship services. To read or quote haltingly, stumblingly, inaccurately, without an understanding of the meaning of the portion assigned, is to become a stumblingblock to all who are attempting to approach the heart of God through his written Word.

Occasionally the Scripture portion may be dramatized, as in the parable of Preparation (the wise and foolish virgins); but where this is done, the same careful, reverent attitude on the part of all who participate is essential, if the Scripture portion contributes to the spirit and attitude of reverent worship. Care must always be taken to avoid the appearance of a stunt in the contribution of any element in a worship service.

The Scripture should always be related to the central theme of worship and should be selected, like the theme, with the needs and interests of young people in mind. Not all Scripture has equal devotional value; nor does all Scripture have an equally valuable message to the hearts and lives of young people. The needs of the pupils, the theme

of worship, and the emotional attitude to be cultivated determine the type of character of Scripture to be used.

OFFERING

One's offering is in a very real sense an act of worship. Through offerings, self-sacrifice, and service the soul naturally expresses its faith and trust in the heavenly Father and its allegiance and obedience in sharing with Christ in the redemption of the children of men. An increasing number of Church schools are dignifying the offering by building it into worship services and making it a formal act of worship.

SHORT TALKS AND STORIES

The importance and function of the feelings in developing the religious life of young people ought never to be underestimated. Short talks and stories that have to do with achievement, heroism, self-sacrifice, and service may be naturally and legitimately used to nourish the emotions Godward and manward; and they often give motives for decisions that change the whole current of a life. Leaders of young people and the young people themselves should make their own collection of biblical, missionary, and heart-interest stories and talks by gleaning from magazines, books, and newspapers. The missionary and religious educational publishers of the various denominations furnish magazines and journals containing materials suitable for just such use as this.

Source Materials

The following source materials will be found valuable as an aid in planning devotional programs for young people:

The Manual for Training in Worship, Hartshorne.
Stories for Worship and How to Follow Them Up,
Hartshorne.

Story-Worship Programs for the Church School
Year, Stowell.

More Story-Worship Programs, Stowell.

The Meaning of Faith, and The Meaning of Prayer,
Fosdick. (Two books.)

Services for the Open, Mattoon and Bragdon.

Services of Worship for Boys, Gibson.

Prayers of the Social Awakening, Rauschenbusch.

The Opening Service in the Young People's Department
(Board of Education, Department of
Church Schools of the Methodist Episcopal
Church).

Dramatized Bible Stories, Russell.

Dramatized Missionary Stories, Russell.

Bible Plays and Shorter Bible Plays, Benton. (Two
books.)

Stories for Special Days in the Church School, and
Hymn Stories for Children, Eggleston. (2 bks.)

Hymnal for American Youth, Smith.

Hymns for Today, Fillmore.

Worship and Song, Winchester-Conant.

Youth and the Church, Maus.

Famous Hymns with Stories and Pictures, Bonsall.

THE VESPER SESSION

The Christian Endeavor, Epworth League, or
Baptist Young People's Union session usually con-

venes for one hour or an hour and a quarter just preceding the evening church service. Where an hour and fifteen minutes is available, the first minutes may be used as a pre-prayer service for the officers and leaders. The remaining one hour in many churches is now being divided into four sections: devotions, fifteen minutes; open-forum discussion of a given topic, fifteen to twenty minutes; book reviews, reports on projects, and other special features, fifteen or twenty minutes; and business, five to ten minutes.

In churches where the Christian Endeavor, Epworth League, or Baptist Young People's Union work is independently organized, the scope included in the intermediate, senior, or young people's society should conform in age limits to the departmental groupings of the Church school, as these groupings are based on natural life periods—early, middle, and later adolescence. Where combinations of these groupings must be made in connection with the educational work of the Church school, similar combinations should be made in corresponding Christian Endeavor, Epworth League, and Baptist Young People's Union organizations in the interests of homogeneity and similarity of needs and interests on the part of adolescents.

The stereotyped Christian Endeavor meeting is rapidly being supplanted by a vital open-forum discussion of the real problems of the present day, growing out of reports on surveys, projects, and

reviews of challenging devotional and missionary books. The tendency seems to be "Away with clippings: we will have none of you!" and betokens a new day in the religious life of young people.

Recently the author visited a church that is experimenting with a correlated program of Christian education for young people and found that the evening vesper session of the department was divided into four sections. The first fifteen minutes was given to a reverent, worshipful devotional service of Scripture, music, and intercessory prayer; during the next fifteen minutes three reports based on the Home and Foreign Missions survey volumes of the Interchurch World Movement were given. One group reported on the conditions revealed by the survey; the second group on "Steps the Church Ought to Take in Meeting These Needs"; and the third group on "Our Society's Share in Meeting These Needs." The third section of the program was given to the review of a chapter of a home-mission-study textbook, *Saving America Through Her Boys and Girls*, followed by special music and a brief dramatization on "Meeting World Needs." The last five minutes was given to the regular business of the society. One went away from the service feeling that young people had really been challenged to know and to face some of the vital problems of the church of today.

Where the Christian Endeavor, Epworth League

or B. Y. P. U. work is being carried on by a unified organization, there needs to be a division of responsibility among the members of the committee that has this phase of the work in hand with respect to certain items in the program. For illustration, the Christian Endeavor covenants, the pledge, Quiet Hour, and Tenth Legion work, should be made the specific responsibility of one member of the committee. The purpose of each of these covenants should be presented from quarter to quarter in connection with the monthly consecration vesper service of the department and opportunity for those who wish, of their own volition and because of the spiritual growth and development that will come to them, to sign. The regular presentation of and checking up on the realization of the interdenominational or other denominational program should be made the specific work of another member of the committee; otherwise, some important phase of the year's program and goals will fail to be accomplished. "There is no excellence without great labor" in any young people's organization. To do fine work means that goals must be met, programs must be worked out, and the total membership must be stimulated to reach the goals that have been unitedly agreed upon. In proportion as the entire membership of the organization is touched by the program and stimulated to do increasingly better work will development of Christian personality result.

Principles That Make for Worth-while Meetings

1. Select leaders three months in advance, notify them a month in advance, and check up on them two weeks in advance of the meeting they are to lead.

2. Officers and committees should work with the leaders in planning programs. The group plan of conducting vesper sessions seems to be growing in favor. In churches where the educational work is correlated, the various organized class units are each made responsible for leading Christian Endeavor meetings, and a healthy rivalry stimulated as to which class can provide the most interesting and attractive program.

3. The element of variety in time, place, and character of the meeting is essential to the holding of the continued interest of young people:

a) The committee should plan definitely to vary the type of meeting from week to week.

b) A special surprise feature in the program, a rearrangement of the furniture of the room, special decorations that will contribute to the atmosphere of the program, will help to lend variety to meetings.

c) The following types of meetings will bring gratifying results: (1) debates, (2) all-story meetings, (3) plays and pageants, (4) a musical evening, (5) radio meetings, (6) candle-light services, (7) a memory meeting, (8) an evening of impersonations, (9) a leaderless meeting, (10) educa-

tional and missionary exhibits, (11) a group-leadership meeting, (12) progressive leadership meetings.

In addition to the program materials listed on page 89 the following source materials will be found valuable in planning worth-while Christian Endeavor programs with young people:

1. The Home and Foreign-Missions survey volumes of the Interchurch World Movement (obtainable through the mission boards of the various communions).
2. The Christian Endeavor Guide (Bethany Press).
3. The Baptist Young People's Union Quarterly (Judson Press).
4. Twelve Christian Endeavor Missionary Programs (published by the missionary boards of the larger communions).
5. The Christian Endeavor World (published by the United Society of Christian Endeavor).
6. Sunday school and church papers of the various communions.
7. Short Missionary Stories and More Short Missionary Stories, Applegarth.
8. Leaflets, pageants, and special day programs of the various communions.

QUESTIONS FOR CLASS DISCUSSION

1. Do you feel that there is value in both a Sunday school worship service for young people and a devotional vesper (Christian Endeavor, Epworth League, or B. Y. P. U.) session? Name some of the values.

2. What relation has adequate equipment to the devotional training of young people?

3. What two principles should be regarded in arranging the equipment of a worship assembly room? Why?

4. What is the value and importance of (a) music, (b) Scripture, (c) prayer, and (d) short talks and stories in worship programs?

5. Should an offering have a place in a service of worship? Why?

6. What methods would you use to make the offering a real act of worship?

7. What principles should guide in planning worth-while Christian Endeavor vesper services?

PROJECTS FOR ASSIGNMENT

1. Make a list of the essential and desirable equipment for a worship assembly room for intermediates, seniors and young people.

2. Select a theme and plan a Church school worship service, correlating the music, Scripture, prayer, and short talks or story materials.

3. Select a topic and plan a similar Christian Endeavor, Epworth League or Baptist Young People's Union meeting, correlating all the elements in the program.

CHAPTER VI

EXTENSION MEETINGS OF INTERMEDIATE, SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

Whether the educational work of the local church is being carried on through a unified and correlated plan of organization or through two or more independent organizations for young people, their fullest development will require, in addition to the Sunday sessions of the department, at least two extension meetings: a monthly missionary meeting for the intensive study of the missionary work of particular communions, and a monthly mid-week social-life meeting of the department for the development of the social life and for the expression of the rapidly developing physical, intellectual, social, and altruistic interests of young people in service to others.

But some one may raise a question whether or not a monthly missionary topic outlined by the Young People's Commission for Christian Endeavor, Epworth League, and B. Y. P. U. meetings is adequate to the needs of missionary education for adolescents. The author thinks not, for the missionary topics outlined by the interdenominational Young People's Commission must of necessity be selected with the entire field of missionary en-

deavor in mind and must treat the more general aspects of missions that are common to all communions. There is a very real need that the young people of any given communion shall know, not only something of the missionary enterprise in general, but also a great deal concerning the missionary work that is being carried on through the particular communion with which they are affiliated. An extension missionary meeting of the entire department offers ideal opportunity for this more restricted study of the missions and missionaries of one's own communion.

THE EXTENSION MISSIONARY MEETING

Realizing this need of young people for a more complete study of the missionary work of their own communions, nearly all the larger denominations are now providing, through their home and foreign missionary boards, materials adapted for such use. In a large number of communions this missionary material follows for six months of the year the current home missionary theme, and for the remaining six months of the year the current foreign missionary theme. The material is organized in every instance around the work the particular communion is doing in that field. Occasionally this material is organized around some particular topic or theme of special significance in the work of the communion at that time, such as the Tercentenary Celebration of the Congregational Church, the Centenary program of the Methodist Episcopal Church, the New

Era program of the Presbyterian Church, or the Golden Jubilee program among the Disciples of Christ.

The programs are for the most part topical in character and include, along with the more general aspects of missions in particular fields, a study of the stations and types of work of the communion in that field; map talks, showing the area occupied and for which the communion has primary responsibility; poster talks, featuring the types of work that are being carried on; the pictures of missionaries of the church who serve in that field; and the problems to be faced.

In these days, when the races of men are being brought more closely together each year through business, industry, and modern inventions, it is imperative that the youth of the church be made to understand the immediate necessity of Christianizing the business, industries, and inventions of the world if the goal of Christianity—a Christian world order of society—is to be realized. The primacy of missions, the missionary enterprise of the world in its entirety, and the fields of missionary endeavor which are the particular responsibility of each communion must be made the heritage of each young person who would have part in the “Kingdom building” project of our Lord, Jesus Christ.

Just now, when the churches of America are facing peculiar problems in the field of missionary co-

operation because the church in distant mission fields cannot and does not carry out exactly the same type of management which is characteristic of the church in the homeland, there is real need that the youth of the church consider the problems that must be met by the missionaries of the cross who go to far-away India, Africa, China, or Tibet. It is essential that young people shall be trained to look at the problem of world evangelism through the eyes of the missionary, who sees and understands the intricacies of the situation in a way that it is difficult, if not impossible, for us who are remote from these fields to see and to understand.

It is especially difficult for the oriental mind to understand the conditions of our divided protestantism of the West. China especially is clamoring for a United Church of Christ in China, built upon Christ and the fundamental things upon which all Protestant churches agree. She is not particularly interested in our denominational differences. She demands the right to do her own religious thinking. Given Christ and the Bible, she will find her way to a united church that may yet lead the West to a spirit of unity and co-operation which we do not now possess.

If the church of America is to go forward intelligently in its program of world evangelism, then the youth of the church must be trained to think and feel in terms of a world-church of Christ. The church as Jesus thought of it and spoke of it was

not an organization but a living organism made up of the Christians of the world, banded together and committed to realizing in the life of the world the Kingdom of God. The form of organization must of necessity be changed to meet the expanding needs of each succeeding generation of Christians. The wisdom of judgment of all the Christians of all the earth—of every race, color, and kind—is needed in building the united church of Christ. Extension monthly missionary meetings of the department afford an opportunity for young people to study these more intricate and difficult problems of particular communions.

The Program.—In many churches this monthly missionary meeting of the department is held in the home of the department superintendent or one of the teachers rather than in the church. With the high school group it is sometimes held after school or on a Saturday afternoon. For older young people the monthly cafeteria supper, held in some home, with each young person bringing one prepared dish, seems to be growing in favor. The refreshments are placed upon the dining room table, along with paper plates, napkins, and silver; and each young person serves himself. Hot coffee or chocolate may be served by the hostess, if desired.

The program of the evening is divided into three sections. The serve-yourself lunch, with the young people grouped informally, comes from six or six-

thirty until seven or seven-thirty. This is followed by the formal program of the evening—under the direction of the missionary or social service committee. After the fellowship lunch hour the leader of the evening takes charge, and a program of map and poster talks, stories, special music, and dramatizations on the field that is being studied ensues. Following the program there is usually an hour or so of play, including among other things the presentation of some of the games that the young people of distant lands play. The evening closes with the usual good night courtesies and adieus.

As a means of affording expression to the missionary interest created in the study of the mission fields of particular communions the young people should be encouraged to undertake some special missionary service for these needy fields, such as filling a surprise box with supplies that will be of service to the missionaries in their work. These boxes, as a rule, are shipped so that they reach the mission station on or near Christmas time. They may include, among other things, books or subscriptions to some of the better magazines of the homeland for the missionaries themselves. Mission boards are prepared to furnish lists of materials that are especially needed at particular stations. Occasionally the support of a native evangelist, a Bible woman, or native nurse results from the study of particular fields and needs. As a rule there is a

special monthly self-denial offering, which is sent through the missionary boards for work in designated home or foreign mission fields.

Occasionally these meetings center around the study of some book or the work and workers of particular communions, such as *Mary Slessor of Calabar*; *A Master Builder on the Congo*; or *Pioneering in Tibet*. In some instances the book studies are linked with the program material provided by the various communions for this study of denominational missions. The following books on the play life of mission countries contain rich suggestions for the social features in these special monthly missionary meetings of the department: *Children at Play in Many Lands*, Hall; *Joys From Japan*, Miller; *Chinese Ginger*, Miller.

The following suggestions will be found helpful in making the most of these missionary meetings:

1. Plan the general block of the program for at least six months, preferably for a year in advance.

2. Select the leaders at least three months in advance and check up on them at least a month in advance.

3. Plan for at least one surprise item in each program—special music, dramatizations, debates, impersonations, palaver between orientals, the visit of a real missionary, etc.

4. Link with the study program each year some specific bit of service work.

5. Plan for one or two park or open-air meetings throughout the year.

6. See that the members of the committee are on hand early to receive the guests as they arrive and to assist the hostess in cleaning up after the meeting.

In churches where the educational work for young people is correlated the missionary or social service committee of the department should be responsible not only for the monthly missionary meeting of the department for the study of denominational missions, but also for enlisting and interesting the entire group of young people in special types of social service work. This can best be done by making a social service survey of organizations and institutions in the city, county, and even out over the state and nation, which are attempting to do uplift work. It will include interviewing, either personally or by mail, the executive heads of these organizations; securing from them information about types of service which may be rendered through their organization or institution; cataloging this information in such a way as to show definitely the needs to be met and the types of things young people as individuals or groups may do to meet these needs. The survey should be followed by a definite challenge to each class, department, and organization of the church to undertake some specific responsibility in meeting the needs revealed by and through the survey.

THE SOCIAL-LIFE MEETING OF THE DEPARTMENT

Adequate social-life activities are important to the development of young people. Boys and girls, especially those in the periods of middle and later adolescence, have far more of common interests than they do of differences. For their own fullest development normal coeducational social contacts are needed. In its through-the-week program the organized class unit should provide opportunity for the expression of lines of interest which grow out of sex differentiation. The department social-life activities should be coeducational in character, providing opportunity for those of the opposite sexes to meet together in normal social-life intercourse.

If the departmental social-life program is to be of most value to young people, the general scope must be planned in advance for at least three months at a time, preferably the general scheme for the entire year. It should be so comprehensive that within the year the four phases of social-life training—physical, intellectual, social, and service—will be afforded through the program. The besetting sin of many churches is using one type of fun and frolic for young people until that kind of social activity is so worn out by repetition that it has no challenge. Social-life programs, to be challenging, must have the element of continued variety. Another common error in many churches is going without any sort of social activities for a period of two or three months at a time and then having a deluge

of poorly planned, hurriedly executed affairs just because the demand for something has become insistent. This hit-and-miss way of planning social affairs, if it can be dignified by the term planning, is one of the things that causes large numbers of young people to go elsewhere than to the church to find social-life activity.

Leaders of young people need to know that it is possible to plan a scheme of social-life development for a year at a time; and that in the long run, even though it may take more time at the beginning of the year than the planning for a shorter period would require, it more than outweighs the additional time required for the yearly docket plan in balance, variety, and range of activities covered.

In making a social-life docket for the year one should take into account certain special occasions such as Mother and Daughter Week, Children's Week, Father and Son Week, etc. Either these interests should be blocked into the program, or a part of the time left vacant so that other groups which may wish to plan for some social event at that time of the year, will not find the schedule overcrowded. Then, too, the social-life plan for the year should take into account the seasons, climatic conditions, and school and community affairs, such as commencement week, lyceum numbers, grand opera season, etc. The activities should be planned in such a way as not to make unnecessary conflicts with other interests and loyalties of young people.

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In as large a measure as possible the plans for the year should associate, in the thinking of young people, the physical, intellectual, and social activities with the idea of service. This can be done by occasionally building into the social-life program of the department a fresh-air party for neglected children or shut-ins; a literary program for homes for the aged, incurables, or disabled soldiers; a party for immigrant young people. The service idea may also be strengthened by a go-to-college party for those who are going away to school in the early fall; or by a membership rally followed by a special party or social for young people in the church and community who have not hitherto been enlisted in the church's activity program.

In churches where a correlated form of organization is in operation for groups of young people the planning of social-life programs will be the specific work of the recreational, or social-life, committee of the department. Whether the program of the church is correlated or carried on through independent organizations, there needs to be a unity in planning on the part of all those organizations and groups which are attempting to meet social-life needs, so that overcrowding the schedule at certain times and a "famine in social activities" at another time may be avoided.

In a unified plan of organization the social-life committee should meet at the home of the department superintendent or social-life adviser in the

early fall, review the social-life programs offered during the preceding year, and, with last year's schedule in mind, proceed to plan in a general way a social-life docket for the year. Such a docket should include a balance of physical, intellectual, social, and service good times for the department with an average of one activity each month. The Annual Young People's Department banquet will doubtless come early in the year and should include a complete review in the form of inspirational reports of the past year's work by officers and committee chairmen. This will be followed by the introduction of the newly elected officers and committee and a preview of some of the fine things that are being planned for the ensuing year. The annual budget, covering all the phases of work and activities of the department, should be presented at this banquet and pledges for the year received. Among other reports the general scheme of social-life activities for the year may be presented by the chairman of the social-life committee.

The following social-life docket for a year represents the way in which one Young People's Department worked out its balanced physical, intellectual, social, and service program. You will note that the activities are arranged by seasons or quarters of the year and suggest for each month in the year both a service and a social activity, with the social activity for each month carrying out the idea of "social to save." The program does not

attempt to give a detailed plan for each activity but merely suggests two or three seasonal things that will be a part of the department's activity program for the year:

All-Year-Round Expressional Program for Young People

Fall Quarter

October.—Membership survey and follow-up campaign, all the committees of the department co-operating. Halloween social for the purpose of welcoming new members.

November.—Community survey for types of social service in which young people may engage, led by the missionary committee of the Department. Harvest-home social, each young person dressed to represent some fruit, grain, or vegetable; results of the social survey announced; observance of Father and Son Week by participation in a special men and boys banquet or spread. Appropriate observance of Boys' and Girls' Rally Day for American Missions—Thanksgiving Sunday.

December.—Sale of Red Cross seals for Christmas packages for the American Tuberculosis Fund; or plan and carry out a community Christmas tree for the unfortunate or neglected ones of the community. A white gift Christmas program for the benefit of aged ministers or for the orphanage work of your communion. An open house social during Christmas week for employed young people away from home

or for any other group in the community who may not have a happy holiday week except through such courtesy.

Winter Quarter

January.—A series of vocational and professional life-work talks for the young people of the church and community. An annual birthday stunt party, celebrating at one time everyone's birthday with birth-month group stunts.

February.—Observance of Christian Endeavor week by a reception or social to the alumni society or to the Endeavorers of some other communion. A Saint Valentine's or patriotic (Washington's or Lincoln's birthday) social.

March.—Participation in the preparation for the Easter "win-my-chum" campaign. A Lenten missionary or biblical pageant, with special offering for missions or benevolences.

Spring Quarter

April.—Culmination of the Easter "win-my-chum" campaign. An Easter sunrise devotional service in the church or on a hillside. An April Fool social or April Fool stunt party.

May.—Participation in a community campaign for a "clean-up, paint-up, plant-up week." Clean the lawn of the church. Co-operate with others in a make-the-city-beautiful effort. A May Day party or festival, including, if possible, a hike to the

woods for wild spring flowers. Some share in the annual observances of Mother's Day, the second Sunday in May. A Mother and Daughter banquet or reception.

June.—Participation in an appropriate observance of Children's Day for Foreign Missions. Observance of Education Day by a Go-to-College Sunday.

Summer Quarter

July.—Carry on an anti-summer-slump campaign. A Fourth of July Christmas tree for some needy mission field in co-operation with the missionary and social service committee. Co-operate with the Christian Endeavor Committee in observing a patriotic Sunday (nearest July 4). An annual picnic or track meet.

August.—Annual representation in a summer young people's conference or training school; or full-week camp training conference for young people of your own communion. Fresh-air camp or outing for neglected children or shut-ins. A song-fest, fireside joke night, or Indian powwow.

September.—Co-operate with the Church school committee in plans for Promotion Day in the Church school. A farewell go-to-college social or stunt party. A general mass meeting wiener roast, with special committee meetings for each group to plan its program in general for the new graded Church school year (October to October): (1) Committee meetings in the late afternoon; (2) wiener roast at

six or six-thirty P.M.; (3) business, reports of committees, including the report of the departmental nominating committee on the officers for new year; other committee reports; (4) social good time, games, songs, and class stunts.

QUESTIONS FOR CLASS DISCUSSION

1. Why is an extension missionary meeting of the department essential to the full-rounded development of young people?

2. What elements should be included in this monthly missionary program of the department? Why?

3. What definite suggestions can you give for making these monthly missionary meetings successful?

4. Is a coeducational social-life meeting of the department essential to the fullest development of young people? Why?

5. What range of activities should be included in a yearly social-life program for young people? Why?

6. Why is a yearly or quarterly docket of social activities better than month-by-month planning?

PROJECTS FOR ASSIGNMENT

1. Make a list of the items in the "All-Year-Round Expressional Program for Young People," listed at the close of this chapter, which would be impracticable in your church. What substitutions can you suggest?

2. If this suggested program is too elaborate for your church, work out and plan one that you feel would provide a balanced physical, intellectual, social, and service development for young people.

CHAPTER VII

THE CLASS UNIT OF ORGANIZATION

In discussing the "Principles Underlying Successful Work With Young People" (chapter i) we noted that the ideal in work with adolescents is, "One inclusive organization in the local church for each natural group; that each of these groups should be organized as departments with class units; that the class unit should be organized for specific tasks and individual and group training; and that the department should be organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony, and other forms of self expression." In this chapter let us consider the class unit of organization: natural groupings, principles that should guide in the formation of class groups, the aims that should be accomplished through the organization, the plan of organization; essential and desirable equipment, class sessions, and the range of activities that should be included in class programs.

CLASS GROUPINGS

A study of the natural interests and life needs of young people in the adolescent years clearly indicates that a desire for organization, or leadership, and for service is prominent during this life epoch. That

the demand for organization is at its high tide during early and middle adolescence is evidenced by the fact that seventy-five per cent of the young people in these periods are or have been members of some sort of an organization. The demand for leadership in organization is dominant during the middle adolescent period; and the desire for opportunities in which life may express itself in altruistic service is at its flood tide during the later teens and early twenties.

One of the early problems of the class unit of organization that must be solved is the grading and grouping of young people for class instruction. Here, as in other phases of education, the needs of the pupil must be the law of the school. A study of the lives of boys and girls shows that the normal group during the early adolescent period is small; that it rarely ever includes more than fourteen and more often has in it anywhere from eight to twelve. In middle adolescence the normal group widens a bit and may include a range of from twelve to eighteen in number.

In later adolescence the group consciousness has widened sufficiently to make the department, not the class, the normal unit of permanent organization. With older young people the size of the class groups will be determined largely by the number of pupils who may elect given courses of instruction, together with the ability of the teacher to weld them into an effective organization.

Where the enrollment of the Church school is

large enough to have a class of boys and a class of girls for each year in the early and middle adolescent periods, it is desirable to have it so, because the lesson courses are arranged in yearly units. Where the enrollment makes a combination of ages imperative, it is generally conceded to be better to combine into one or two classes boys in the early and middle adolescent periods, with a similar combination of girls in these two periods, than it is to have mixed classes of boys and girls. In the later adolescent period the classes will be mixed or segregated according to the courses of study they may elect.

GUIDING PRINCIPLES

It must always be remembered that class organization is a means, not an end in itself. The leader who would have the largest success with young people must regard the class organizations, whether temporary, for a period of three months, or more or less permanent through a period of two or three years, as a means of developing the social instincts, the loyalty, the energy, the mutual interest and co-operation, and the student initiative of the group through the fixing of definite responsibility. Success or failure will attend the organization of adolescent groups in proportion as leaders of young people use the organization for the purpose of developing boys and girls. If this motive does not dominate the class organization, it would be far better not to have any sort of organization. The

following principles will serve as a guide in making class organizations effective:

1. The organization should be democratic and self-governing. After the organization has been completed, the management of the class should be put into the hands of the young people themselves, that they may learn the principles of self-government by their own efforts in that field.

2. The organization should be used as a means of showing young people how to do effective work. Presidents and vice-presidents must learn how to preside by presiding over class sessions; secretaries must learn to do secretarial work by making and reporting on class minutes, items of business, etc.; committees must learn to function effectively by planning programs and activities. Whenever leaders of young people usurp the office or work of any officer or committee of an organization, they have made and are making the organizational plan of no value.

3. The organization should have definite aims and a working program of activities. A definite program of study and activities based on the things the young people themselves would like to do is the reason for class organization. Once an organization has been effected it must be used to minister to the needs and interests of the group if it is to serve the end for which it was formed.

4. The organization must challenge the loyalty and enlist the active co-operation of every member

of the group, if it is to meet the social needs of the group in the fullest way.

5. The organization should bring together and weld into a harmonious group young people of similar interests and needs.

AIMS

Worth-while aims to be accomplished by the group contribute in no small way to stabilizing the varied interests and activities of young people. These aims should be worked out by the group in co-operation with the teachers and should be of such a character as to challenge adolescents to real service and to worth-while endeavor. Since the survey of the Interchurch World Movement shows that twenty-seven million boys and girls and young people on the North American continent are not enrolled in any church, Sunday school, or other organization for religious training, it would seem that one goal ought to be in the field of evangelism; that adolescent classes should be encouraged and challenged to look upon their organizations as a means of teaching and reaching the unreached boys and girls of America. In the light of this need and the old slogan, "To win the members of the class to personal allegiance to Jesus Christ as Lord and Savior" is not an unworthy aim for any group of church young people.

Young people want to grow and develop, and they will not long have respect and loyalty to organiza-

tions that do not challenge them to growth and development. As a rule, the higher the aims, the more difficult the program, the more of real challenge it has for individuals. The development of Christian personality is a lifetime process; hence, the aim, "To train the individual members of the class, through Bible study and correlated subjects, through Christian conduct, recreation, and service, to embody within themselves the Christ ideal," should offer continual and increasing challenge to groups of adolescents.

PLAN OF ORGANIZATION

There is a wide variety of opinion in regard to the exact form of organization. Some educators believe that with the early adolescent group the organization should be simple in form and more or less temporary in type: that is, that officers should be elected as frequently as every three or six months; that there need be only two or three officers; and that the committees should all be short-term committees, appointed to be responsible for specific activities and excused when the task assigned to them has been accomplished. Other educators believe that the more permanent form of organization, in which the officers and committees are selected for periods of six months or a year at a time, is more effective in its results. With middle adolescents there is a general opinion that the organization should be permanent, with an annual election of officers and committees, since the in-

terests of young people are less fluctuating than in the early adolescent period. With older young people the department, not the class, is the permanent unit of organization. The class groups should be organized, but the organization will of necessity be less permanent than the department because it is built around elective lesson courses studied by the young people. An individual may be a member of one class during three months when a certain subject is the basis of study and discussion, and a member of an entirely different class group for the following six to nine months. The duration of class organization in the Young People's Department must of necessity vary with the curriculum, especially in such schools as are following the elective-lesson-course plan.

The following outline gives a general plan of class organization. It may be changed and adapted to meet the needs of older and younger groups of adolescents:*

- I. Officers (elected, except the teacher, by the boys and girls from among their own number):
 1. President.
 2. Vice-president.
 3. Secretary.
 4. Treasurer.
 5. Teacher (appointed by whatever body or committee selects teachers and officers for the Church school).

**Youth and the Church*, Maus, pp. 129, 130.

II. Committees (as many as are necessary to carry on its work; the following are suggested):

1. Recreation or social.
2. Membership.
3. Missionary or service.
4. Executive. (The executive committee is not appointed but is made up of the officers of the class and the chairmen of standing or short-term committees. The pastor and department counselor are ex-officio members of the executive committees of all the organized classes of a department.)
5. Short-term committees may be appointed from time to time, and, if the class prefers, all the committees except the executive committee may be short-term.

III. Meetings:

1. The Sunday session (forty to forty-five minutes in length, thirty minutes of which should be devoted to lesson study).

Program:

- a) Opening service: prayer, report of secretary, reports of committees.
- b) Lesson period.
- c) Closing service.
2. Weekly, monthly, or semi-monthly session.

Program :

- a) Varied to meet the physical, intellectual, social, and service needs and interests of young people.
- b) The program of activities is usually made by the executive committee for a period of three, six, or nine months at a time.
 - (1) Submitted to the whole class for discussion and adoption.
 - (2) Details turned over to the proper committee for execution.
- c) The character of the activity determines, as a rule, the place of meeting.

IV. Activities:

- 1. Activities for young people should touch every phase and interest of boy and girl life.
- 2. They should be planned largely by the young people and should interrelate the work of the Sunday session with the through-the-week life and interests of pupils. (See Chapters VIII and IX for plans and materials.)

ESSENTIAL AND DESIRABLE EQUIPMENT

The classroom equipment of the Church school should be such as will make a high grade of educational work possible. Worthy Church school teachers the continent over face well-nigh insurmount-

able obstacles every week because they do not have the necessary equipment to make real teaching possible.

Classrooms are essential to the best grade of work. These rooms should be light, airy, and as attractive as time and means will allow. For seniors and older young people the broad armed or tablet-assembly-room chairs or the Moulthrop table chair desks are desirable. With the intermediate classes either the broad armed chairs or tables around which the pupils may gather for study and work should be provided. Rooms should have sufficient floor space for the comfortable arrangement of chairs and table. The classrooms should afford complete separation from other class and assembly rooms. Folding doors and sliding partitions are far more expensive than lath-and-plastered walls and contribute neither to effective worship nor to high-grade classroom work.

The classrooms should be made as artistic in appeal as possible through the use of appropriate window hangings, or curtains and a few well chosen and well framed pictures with real messages for adolescents. Each room should be supplied with a permanent wall or easel blackboard, maps, Bibles, and notebooks or pads of paper for note taking and project assignments. Where the blackboards can be built in, with the bookcases on one side and filing cabinets for classroom supplies on the other, harmonizing in finish with the general furnishings

and equipment of the room, they are to be preferred.

The furnishing of new educational units or buildings should be assigned to a committee that will carry out in equipment and furnishings one color scheme and effect throughout the different department and classrooms so that unity and harmony will prevail. The plan of allowing each class to select its own furnishings may contribute to the development of initiative, but it is usually at the cost of destroying unity and harmony of equipment.

Class records and methods of reporting are equally important with the more permanent equipment of the room. Careful records of enrollment, attendance, offerings, and activities should be made by class secretaries and filed with the department of general secretary. Card and loose leaf record systems seem to be growing in use and popularity. Several communions now have graded credit systems that have been worked out and that are more or less uniform within given departments. These are desirable both for the sake of uniformity and completeness of permanent school records. The record should be taken at the beginning of the class period and need not take more than three to five minutes of time. Secretaries should be on hand in advance to receive the offering and reports as the pupils arrive. The report may include such items as attendance, on time, offering, studied lesson, church attendance, assigned work, and service activities. If a class is not too large, the plan of distributing the record cards

and envelopes and allowing each pupil to mark himself proves satisfactory. In larger classes the record slips or envelopes may be provided a week in advance, and pupils requested to mark their record before coming to the Church school, dropping them into the offering basket or box with their offerings as they enter the room. As soon as the class secretary has completed the report, it should be filed with the general or departmental secretary, who makes up the complete report of all the classes, departmentally classified.

CLASS SESSIONS

Where conditions make it possible, there should be two class sessions each week—a Sunday session for the study of the Bible and correlated subjects, and a week-day session (weekly, monthly, or semi-annually) for the development of special class interests and for the expression of the social consciousness through physical, intellectual, social, and service activities.

In the Sunday session the major emphasis should be on lesson study and discussions, and at least thirty minutes of the class period should be reserved for this purpose. Methods of teaching will vary with the character of the material and the development of the class. The three principles of activity discussed by Professor Weigle in Chapter IV of the teaching principles unit of the Standard Teacher Training Course should never be violated.*

**A Study of the Teacher*, pp. 109, 110.

1. There is no learning without mental activity on the part of the pupil.

2. To insure definite mental activity the pupil must in some way express results.

3. There is no expression without a social motive.

Methods of recitation may vary; principles never do. This being true, whatever the method used—story, question, topical, outline, or project—the enlisting of the pupil's activity, the securing of his actual participation in lesson development from the interest (social motive) point of view, is essential if real teaching is to result from the study period.

In the week-day session the emphasis will vary with the needs and interests of the class. There is a growing conviction, however, that this week-day meeting should interrelate the Sunday and midweek activities. The following order of procedure for the week-day session indicates how this may be done:

1. Business period (fifteen minutes):

a) President presiding.

b) Report of class secretary, including a summary of last Sunday's report, unfinished business, etc.

c) Reports of committee chairman on plans for future meetings and activities.

2. Devotional period (fifteen minutes):

a) Led by one of the pupils.

b) Brief prayer or sentence prayers; a Scripture portion.

- c) Brief talk on "What I Learned from Last Sunday's Lesson."

3. Practical talk (fifteen to thirty minutes):

- a) On some theme around which the interests and activities of the class for that meeting are to center.
- b) Given usually by the teacher, the pastor, or an outside speaker.
- c) The purpose to give a seriousness of motive to the activity that is to follow.

4. The activity (thirty minutes to one hour):

- a) The activity that follows the practical talk should be planned to provide outlet for the natural energy along definite and useful lines.
- b) It should provide expression for the broader knowledge that has been brought to them through the activity talk.
- c) It should aid the group in consciously cultivation development along physical, intellectual, social, and service lines.

RANGE OF ACTIVITIES

Many of the activities of the class will grow naturally out of the lessons that are being studied from week to week, such as oral, manual, and service types of expression. Wise teachers will plan their lessons in such a way as to insure definite individual and group activity growing out of the class study and discussions on Sunday.

In addition to the types of activities that grow out of the study of lesson materials there is a wide range of interests that can and should be developed in the week-day sessions of the organized class. Debates, story-telling, dramatics, craftwork, hobbies and fads, salesmanship—these and many other similar activities may be built into the through-the-week program of intermediate, senior, and young people's classes.

QUESTIONS FOR CLASS DISCUSSION

1. What should be the basis of grading and grouping pupils for classroom instruction?

2. Give five principles that should guide in working out an effective class organization plan for the training of young people?

3. Are worth-while aims essential to the fullest development of adolescents? What class aims would you suggest? Why?

4. Discuss the essential factors in class organization.

5. Discuss the essential and desirable equipment important to real educational work with young people.

6. Discuss the importance of adequate class and department records for adolescent groups.

7. On what should the major emphasis be placed in the Sunday program of the organized class? Why?

8. What principles of activity must never be violated in the successful use of all methods of lesson development?

9. Discuss the order of procedure for the week-day session of the organized class.

10. What range of activities should be included in the through-the-week program of organized intermediate, senior, and young people's classes?

PROJECTS FOR ASSIGNMENT

1. Work out a standard by which you would judge or evaluate the efficiency of an organized class. (See *Survey of Religious Education in the Local Church*, pages 154-155, by W. C. Bower; and *A Handbook for Workers With Young People*, pages 142-143, by J. V. Thompson.)

2. Make a survey of the system of class records used in your own school, noting the items included in the record system; permanent record that is kept; follow-up work that is done as a result of records, etc. What changes would you suggest looking toward the improvement of class and department records?

3. How many of the classes in the Intermediate, Senior, and Young People's Departments of your Church school are organized? How often do they meet? How many of them have definitely planned programs for both the Sunday and week-day session? What activities are included in the through-the-week program?

4. Outline a through-the-week activity program for an organized intermediate, senior or young people's class for a period of three months.

CHAPTER VIII

FOURFOLD-LIFE EVALUATION STANDARDS AND PROGRAMS

There is a wide difference of opinion on the part of educators as to whether it is possible to chart and evaluate the development of adolescent boys and girls according to any threefold or fourfold standard. Some regard even the idea of fourfold development to be a serious error, still adhering to the body, mind, and soul (or spirit) theory of development; others feel that any attempt to analyze or divide the growth of life into the four phases, physical, intellectual, social, and religious, or according to any other mechanical grouping is inaccurate, scientifically unsound, and impossible of achievement. These hold that life functions as a unit and may not be divided into any sort of arbitrary or mechanical phases. Still other leaders of equal educational standing, while recognizing the fact that life does function as a unit, believe that it is not only possible but profitable to emphasize through a fourfold program the necessity for balanced physical, intellectual, social, and religious expression of life in order that one may achieve his fullest spiritual development; and that this may be

done without in any way doing violence to the functional idea of unity in human growth and development.

All fourfold life evaluation standards and programs are based on the life and personality of Jesus. He is the supreme hero who is held before young people as the ideal for the whole of life—physical, intellectual, social, and religious. Relating what is said of the growth and development of Jesus in Luke 2:52, “Jesus advanced in wisdom (intellectually) and stature (physically), and in favor with God (religiously) and man (socially)” to what Jesus himself said to his disciples in Luke 10:27, “Thou shalt love the Lord thy God with all thy heart (emotionally), and with all thy soul (religiously), with all thy strength (physically), and with all thy mind (intellectually); and thy neighbor (service or emotional outreach) as thyself”; these leaders of youth have attempted to evolve a fourfold life standard and program that will turn the eyes of youth inward to the study of evaluation of their own present growth and attainment, and to challenge them to attempt to achieve, as they grow up into maturity, such a balanced, physical, intellectual, social, and religious expression of life and character as will assure full-rounded, spiritually developed personality in maturity.

Placed in the form of diagram, the purpose and result of fourfold-life development may be expressed thus:

$$\begin{array}{ccc}
 \text{SPIRITUAL} & \left\{ \begin{array}{c} \text{BALANCED} \\ \text{Physical} \\ \text{Intellectual} \\ \text{Social} \\ \text{Religious} \\ \text{Development} \end{array} \right\} & \text{THE} \\
 \text{PERSONALITY} & & \text{ABUNDANT} \bullet \\
 \text{Luke 5:25} = & & \text{LIFE} \\
 \text{and} & & \text{OF JESUS} \\
 \text{Luke 10:27} & & \text{John 10:10}
 \end{array}$$

Those of us who have been experimenting with fourfold-life standards of development for young people during the past eight or ten years have come to feel that while there may be dangers in any sort of mechanical division of life processes, the advantages that accrue as witnessed in the striving on the part of the adolescents to achieve in their own life and personality something of the full-orbed spiritual capacity of the Master of men, by far outweighs any dangers that may result.

The goal of fourfold-life evaluation standards and programs is balanced development. Its emphasis is not on the mechanical measurement of achievement of an individual as compared with other young people of a similar age; but upon self-examination of one's own present physical, intellectual, social, and religious development as compared with the ideals of Jesus for human life, with the purpose of challenging young people to incarnate within themselves Jesus' ideals for the body, the mind, the heart, and the soul. Its emphasis is not on charting high but on charting rigidly; not upon high scoring but upon heart searching as to one's individual development along physical, intellectual, social, and

religious lines. In the words of John Oxenham, a fourfold-life evaluation standard and program says to every young person:

To every man there openeth
A way and ways and a way.
And the high soul climbs the high way.
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

PHYSICAL STANDARDS AND PROGRAM

It is an acknowledged fact that it is difficult, if not well-nigh impossible, to save (develop) the soul if the body continues to live in a state of physical sin and corruption. The basis of all development is physical. Psychologists tell us that self-control and the development of all higher mental, moral, and spiritual power depends on the proper interaction of nerves and muscles. Jesus never minimized the importance of the body in his own life, his teachings, or his relationships with humanity. He fed the hungry, healed the sick, cured the lame, gave sight to the blind. He lived much of his earthly life in the open and said of himself, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath no where to lay his head." Yet he was not

a vagabond or a recluse. He approved of home-life, spent much time in the home of his friends, and loved the common, homely, beautiful courtesies that make for physical comfort and efficiency. He seemed, without formal instruction (for the Hebrew system of education gave no particular emphasis to physical growth and development), to understand the factors essential to normal, healthy, physical efficiency.

Paul also recognized the importance and relation of physical efficiency to spiritual life and development when he said, "Know ye not that your body is a temple (house) of the Holy Spirit (God within us)?" The physical is always important because of its spiritual relationships. So far as you and I know, the only reason for having a physical body at all is that through it we may grow or develop the soul (seed of God) within us. Margeret Slattery says, "As long as we live, the physical will be with us. It is not to be despised but respected, not to be ignored but developed, not to be abused but used, and used to the glory of God. It demands obedience and exacts penalty when its laws are broken."*

Fourfold-life evaluation standards would say to every young person, What is your present physical efficiency? To what extent are you consciously developing your body to its *n*th capacity, so that it will be a fit instrument with which to glorify Christ in your personality? What is your intellectual efficiency? Are you forming right mental habits?

* *The Girl in Her Teens*, p. 26.

What is your social efficiency? Is the Christian master motive of service finding increasing expression in social contracts? What is your religious efficiency? Are you finding Christ increasingly a guide, helper, and friend? An adequate physical standard and program will include the following items:*

I. Cherish health:

1. Good health consists of:

- a) Being free from disease and harmful physical defects;
- b) Having disease-resisting ability;
- c) Being correctly proportioned in height and weight;
- d) Being strong and vigorous and having good endurance.

2. By forming right health habits:

- a) Get an average of eight hours' rest each night, with windows open.
- b) Learn and practice daily three or four setting-up exercises and deep breathing.
- c) Clean the teeth at least night and morning.
- d) Drink at least one glass of water before breakfast each morning.

II. Health education:

Adequate health education consists of:

- 1. A knowledge of physiology and hygiene sufficient to understand the function and proper care of the various organs and parts of the body.

**Fourfold-Life Evaluation Standard*, Disciples of Christ, pp. 3, 4.

2. A knowledge of sex functions of the body, gained from instruction in the home or from reading at least two books such as *From Youth to Manhood*, Hall, and *Confidences, Talks with a Young Girl Concerning Herself*, by Lowry.
3. A knowledge of first aid and home nursing sufficient to enable one to render proper aid in case of cutting an artery or vein, of burns, fainting, sunstroke, snakebite, drowning, frostbite, nosebleeds, etc., and to care for the sick, administer medicine, prepare sick bed properly, etc.

III. Personal appearance—

To present a good personal appearance one must (1) have a good physical carriage; (2) be graceful; (3) be clean, neat and tastefully attired; (4) have an open face and a pleasing voice; (5) manifest a confident attitude; (6) be free from physical eccentricities.

IV. Recreation—

Adequate recreation consists of: (1) Walking at least two miles each day in the open; (2) swimming, rowing, paddling, and skating in season; (3) taking part regularly in one or more of the following games: tennis, croquet, golf, or other like games; (4) participating in such team games as football, hockey, etc.; (5) spending at least one week each year in camping in the open, sleeping in a tent, cooking over an open fire or camp stove, and helping to care for a camp. (An automobile trip may count as a substitute for this if the nights are spent in the open.)

INTELLECTUAL STANDARDS AND PROGRAMS

Adequate recognition of the intellectual life and needs is equally important in any fourfold standard and program; for the mind is the feeling, knowing, willing power in human life, and in its very nature controls all higher moral and spiritual development. The mind is capable of wonderful growth. Scientists estimate that the human race at the present time has reached only about one-tenth of its possible capacity for intellectual growth and achievement. Jesus, the Master Teacher, recognized the value and importance of the mind; for did he not say, "Man shall not live by bread alone, but by every word (idea) that proceedeth out of the mouth of God"?

A man's life does not consist in the abundance of his material possessions but in the treasures of his mind (intellect) and heart (emotions). Vigor of mind as well as vigor of body is essential to the young person who would live life to the fullest. In these modern days, when the tendency of the times is to crowd out the higher intellectual and cultural subjects and to substitute the more practical earn-your-bread type of training, young people need especially to have their attention called to the intellectual heritage there is in store for them in the field of the world's great literature, music, and art. God has endowed humanity with a wonderful capacity—the power to think—and young people need to understand that to follow Jesus one must be trained to "think clearly, choose wisely, and act coura-

geously in regard to all the problems of human life." Jesus said, "Know the truth, and the truth shall make you free." Christian young people who would develop their intellectual capacities to the utmost must form right mental habits.

An adequate intellectual standard and program for adolescents should include:*

- I. Knowledge: to be gained through school, college, and vocational training—
 1. For those who are in school, adequate schooling consists of:
 - a) Being in the proper grade corresponding to one's age.
 - b) Making more than passing grades on all subjects studied.
 - c) Attending school regularly.
 2. For those in vocational life (not in school) adequate schooling consists of:
 - a) Having advanced as far as age would warrant when you left school.
 - b) Continuing your education through home reading courses, correspondence courses, vocational training, or night school courses.
 - c) Working and planning to return to school as soon as possible to complete school work or vocational training.
 3. For those who have completed school through college the best of adequate intellectual development consists of:

**Fourfold-Life Evaluation Standard*, Disciples of Christ, pp. 3-5.

- a) Having mastered the subjects you pursued while in school.
- b) Being able to think correctly and clearly.
- c) Being economically independent.
- d) Being an efficient member of society.
- e) Being able to continue mental growth without the aid of further formal instruction.

II. Cultural experience—

Adequate cultural experience consists of broad interests and wide appreciation. To achieve sufficient cultural experience one

1. Must be acquainted with the chief works of the great poets and classical writers of the world; must read books by standard authors in the field of history, biography, travel, nature, science, religion, and fiction.
2. Must read regularly at least one daily newspaper and such magazines as the *American*, or *Scribner's Magazine*; such reviews as the *Literary Digest* or *Review of Reviews*; such religious journals as *World Outlook*, *World Call*, and other church papers.
3. Must attend lectures dealing with worthwhile themes as often as possible.
4. Must be alive to beauty, an appreciator of good art and music, a lover of nature, and an admirer of clean drama.

III. Homecraft and handcraft—

Adequate homecraft and handcraft ability consists of:

1. For girls: the ability to cook, sew, clean house, care for the home, look after small children properly, and otherwise manage domestic responsibilities.
2. For boys: the ability to care for the furnace and automobile, keep the yard clean and tidy, work a garden, and make small repairs involving carpentering, painting, etc.; and otherwise to make themselves useful around the home.

IV. Mental attitudes, ability, and types of habits—

1. Proper mental attitudes consist in,
Being open-minded, inquiring, accurate and thorough, judicious and fair, original and decisive.
2. A person has proper mental ability in degree as he can:
 - a) Think logically and consistently.
 - b) Analyze situations.
 - c) Make accurate deductions.
 - d) Estimate new situations quickly.
 - e) Discriminate between possible choices.
 - f) Learn easily and grasp new viewpoints.
 - g) Give another a clear, intelligible statement of one's own thoughts.
 - h) Convey to others, quickly and accurately, information and facts.
3. A person has proper types of habits when:
 - a) It is no longer necessary for him to use conscious will power in performing the more common right actions of life.
 - b) When evil and detractive habits have been overcome and removed.

4. I will form right mental habits by,*

- a) Reading fifteen minutes each day current events from newspapers and magazines.
- b) Reading or studying at least one-half hour daily.
- c) Devoting fifteen minutes a day to Bible reading, meditation, and prayer.
- d) Keeping a daily account of all personal expenditures.

SOCIAL STANDARDS AND PROGRAM

The secret of the abundant life is, "Get to give." All the wealth of physical and intellectual training possible is of little value unless the Christian motive of service to one's fellow-men is the dominating, ruling passion of one's life. It is impossible to develop one's social nature except through the give-and-take of social relationships. All social relationships are either destructive or constructive in the process of character-making. The social instincts—work, play, and homing—are normal, like all other inborn human urges. The world, especially in these times, lives together. We can develop our spiritual nature Godward only as we develop our social nature manward. "Inasmuch as ye have done it unto one of these my brethren, * * * ye did it unto me," said Jesus. We must live with people; and in order that we may "live together, work together, and play together" in the most harmonious and helpful way,

*A *Fourfold-Life Program for Girls*, Binford, pp. 51, 52.

we must develop such social instincts and attitudes, training and responsibility, as will make our social contacts a blessing to all those lives we touch.

Adequate social-life standards and program will include:*

I. Personal and social attitudes—

1. Right personal attitudes are cheerfulness, joyousness, optimism, hopefulness, calmness, poise, modesty, self-control, self-assurance, and enthusiasm.
2. Right social attitudes are manifest by being amiable, friendly, generous, sympathetic, tolerant, patient, loyal, kind, courteous, tactful, co-operative, and congenial.

II. Social habits—

Form right social habits by making the following items your daily code:

1. Be on time for meals, work, school, and church.
2. Assume a just share of responsibility in your home.
3. Attend the Sunday and through-the-week meetings of your class.
4. Attend the Sunday and through-the-week meetings of your department of the Church school, Christian Endeavor, missionary circle or guild, and church.

III. Social-life ability and training—

1. Social-life ability consists of:
 - a) Making friends readily.

**Fourfold-Life Evaluation Standard*, Disciples of Christ, pp. 6, 7.

- b) Being at ease in a group and being able to make others feel at ease.
 - c) Being able to entertain gracefully and interestingly by singing, playing, reciting, telling stories, conversing, etc.
2. Social-life training consists of:
- a) Participating in socials and parties.
 - b) Entering into the activities of school and church organizations: Sunday school, Christian Endeavor, missionary organizations, etc.
 - c) Holding offices and positions of leadership in these organizations as occasion may permit.

IV. Social responsibility—

A socially minded person will:

1. Assume a just share of responsibility in the home.
2. Be interested and informed in regard to community affairs.
3. Participate in social-betterment campaigns, such as, fly campaign, tuberculosis campaign, clean-up, paint-up, plant-up weeks, etc.
4. Vote intelligently and take an active part in promoting good government as soon as age permits.
5. Be informed in regard to the governor, State senators and other leading State leaders; the President of the United States, chief cabinet officers; chief justice; speaker of the House; and the number of States necessary to ratify an amendment to the Constitution.

RELIGIOUS STANDARDS AND PROGRAM

Religion has to do with one's way of living life. We of the Christian faith evaluate a person's religious standing in terms of the life and character of Jesus. A person is a Christian in degree as the outward acts of his life (physical, intellectual, social) resemble what Jesus under similar circumstances would be and do. One may assent to the teachings of Jesus and not be a Christian; but when one experiences—incarnates the mind of Christ, so that it changes his physical, intellectual, and social behavior until it is Christlike behavior—then he has achieved a Christian personality. The mind plays an important part in Christian behavior; but it is with the heart (eyes of the spirit) and soul (thirst for God) that one achieves spiritual personality.

Pure and undefiled religion expresses itself in physical, intellectual, and social ministration to the needs of humanity. It includes knowing God through nature, daily prayer and Bible reading, worship, study, self-dedication, self-discipline, and service. A fourfold program of development for adolescents must set youth to seeking after God to the extent of experiencing Christlike traits in life and character.

An adequate religious standard and program will include:*

**Fourfold-Life Evaluation Standard*, Disciples of Christ, pp. 7-9.

I. Right personal moral attitudes toward life.

One who assumes right personal moral attitudes toward life will be—

1. Honorable, open, honest.
2. Punctual, truthful, dependable, sincere.
3. Willing to go the second mile.
4. Altruistic, given to service.

II. Personal life and knowledge.

1. A person in a proper religious state will find—

- a*) Christ to be a guide, helper, and friend.
- b*) God a near, inspiring heavenly Father.
- c*) Prayer warm, natural, and satisfying.
- d*) Fellowship with other Christians full and satisfying.
- e*) It is necessary to openly accept the Christ ideal for daily living.

2. Religious knowledge, which alone can make possible all of this, comes through—

- a*) Thoughtful meditation about religious matters.
- b*) Daily Bible reading and prayer.
- c*) Systematic study of the Bible, either privately or in classes.
- d*) Mission study and reading in classes, circles, and guilds.
- e*) Study of church history, social service, and correlated subjects.

III. Christian co-operation and participation.

Christian co-operation and participation consists of—

1. Openly confessing Jesus Christ as one's personal Savior and in uniting with the church

and its auxiliary organizations, such as Church school, Christian Endeavor, etc.

2. Participating whole-heartedly in the work and service of the church and its auxiliary organizations.
3. Consecrating to the use of the church and the Kingdom time, talent, money, and service.

IV. Personal Christian habits.

Form right religious habits by making the following items your regular practice.

1. Attend public worship at least once each Sunday.
2. Give a definite portion (at least a tenth) of my income, allowance, or earnings for religious purposes.
3. Render some definite bit of service each day in my Master's home.
4. Think over earnestly each evening this question, Have I today, as a follower of Christ, been thoughtful, courteous, kind, and unselfish in my treatment of others?

INDIVIDUAL SCORING

We have not attempted in discussing the fourfold standard and program to give in this chapter any system of charting or scoring. Leaders of young people who wish to experiment with the standard on the point or score basis can easily do so by arranging a standard of scoring of their own. A maximum of ten points may be allowed for each sub-item (*a*, *b*, *c*, etc.) under each major item

(Roman numerals) in each standard, the individual pupil scaling himself from ten down toward zero. If the standard is used in this way, a credit and information column should follow the items in each standard in which the score and information that will help in re-evaluating pupils can be given. The score for each major item (Roman numerals) in each standard is determined by adding the scores of the sub-items under each major head and dividing the total by the number of sub-items. The pupil's percentage of efficiency for each major item in the standard will be ascertained by multiplying the score by ten. The letters P.I.S.R. will be awarded to students who attain a rank of eighty per cent in any of the four standards (physical, intellectual, social, religious) and who do not fall below sixty in any one of the major items under that standard.

FOURFOLD-PROGRAM SOURCE MATERIALS

The fourfold standards suggested in this chapter are not intended to be exclusive but offer one method of approach to the building of adequate fourfold standards that may be used by leaders of young people in any Church school. The following additional sources will be of value in planning fourfold programs for use in Church school classes.

Christian Citizenship Course for Boys (Pioneers' Manual and Handbook, ages twelve to fourteen, and Comrades' Manual and Handbook, ages fifteen to seventeen), Association Press.

A Fourfold-Life Program for Girls, Binford.

Canadian Standard Efficiency Training for Trail Rangers and Tuxis Boys, National Boys' Work Board of the Religious Education Council of Canada, Toronto.

Canadian Girls in Training, National Girls' Work Board of Religious Education Council of Canada, Wesley Building, Toronto.

Fourfold-Life Evaluation Standard, United Christian Missionary Society, 425 DeBaliviere Avenue, Saint Louis.

QUESTIONS FOR CLASS DISCUSSION

1. What is the aim or goal of fourfold-life evaluation standards?
2. Why do you feel that balanced fourfold development is desirable? Discuss fully.
3. On what is the emphasis placed in charting the fourfold development of young life? Why?
4. What range of activities should be included in each section of the fourfold program?

PROJECTS FOR ASSIGNMENT

With the fourfold program materials suggested in this chapter, work out a fourfold standard that may be used to challenge the young people of your own local church. This may be done by listing, after the sub-items in each standard, questions that will draw out the information a leader of young people would need to know in order accurately to evaluate the present physical, intellectual, social, and religious development of young people.

CHAPTER IX

BUILDING FOURFOLD-LIFE PROGRAMS

It is one thing to work out a fourfold standard and program for evaluating the physical, intellectual, social, and religious development of young people and quite another thing to use these materials in the local churches in the building of fourfold programs for organized classes and groups that definitely and constructively aid young people in raising their standing on the points in the program in which they are inefficient. The fourfold-life standards and program material suggested in the preceding chapter and in the additional source materials listed at the close of that chapter are rich in suggestions; but, with perhaps the exception of the Canadian Tuxis System, the Christian Citizenship Course for Boys, and the Fourfold-Life Program for Girls, none of them provide definite suggestions for the use of the material in its present form by organized classes without careful and intelligent thought and planning on the part of leaders of young people. In this chapter let us consider ways in which this challenging fourfold program material may be used by leaders of young people in the week-day sessions of organized classes and groups.

Fourfold-life standards of evaluation, if used at all, should be used as the basis of obtaining more or less accurate information in regard to the present physical, intellectual, social, and religious development of individual pupils. The use of these standards will reveal the fact that certain members of the class are fairly well developed in some items in the standard and weak and inefficient in other equally important items. Having charted the individual members of the class, the teacher or fourfold-life adviser should then make out a list of the physical, intellectual, social, and religious deficiencies of the group as revealed by the fourfold-life evaluation standard; and then, working with the class, make out a quarterly fourfold-program for the group which will make it possible for the members to bring up their standing to at least eighty per cent on the points of their inefficiency.

In building these quarterly programs for the class, leaders of young people will need to observe three principles: (1) that, to become efficient according to any standard, pupils need increased knowledge. This needed additional information or knowledge may be provided through activity talks, home reading, or group discussions; (2) to be efficient in any of the four standards pupils need activity along lines which will aid them in overcoming inefficiencies; (3) these activities must be repeated with sufficient frequency to form right physical, intellectual, social, and religious habits if permanent development is to be the result.

The emphasis in the through-the-week meetings of the organized class should be on the development of fourfold efficiency. The responsibility for carrying out the week-day session should be placed upon the young people themselves, the teacher acting only as a guide, or adviser. The younger the class, the more advice and council will be required of the teacher, but leaders of young people should never take the reins of leadership out of the hands of the group. Holding class and department offices, learning how to preside over meetings in a parliamentary way, keeping minutes and reporting committee meetings, etc., all are steps in the progress of young people toward full responsibility and efficient leadership in maturity. Nothing is more interesting than to watch the development of a group of intermediate boys or girls from stumbling, self-conscious speechlessness to confident purposefulness, both in making plans and in carrying out the suggestions and programs of the class.

In Chapter VII we noted that ordinarily the program of the through-the-week session would be divided into four sections, the business period, the devotional period, the practical talk, and the activity, with approximately fifteen, thirty, and forty minutes allowed for each section. Where all the classes of a department have separate business sessions in connection with the monthly departmental business meetings and pleasant Sunday afternoon program, the weekly business period may be omitted from the through-the-week session of the organ-

ized class altogether or held in connection with only one of the through-the-week meetings each month.

THE THROUGH-THE-WEEK PROGRAM

1. The business period.—In this period all matters of business connected with the class groups should be transacted. The class presidents should preside, call for the minutes, and direct the necessary business of the class, including the details of planning for future meetings and activities. Care will need to be exercised that the business period does not occupy more time than is necessary. Young people need to learn how to do things in an orderly way; but they also need to learn how to do them without necessary delay and futile discussions. The guiding hand of the leader of young people will sometimes be needed here to see that the business of the class is carried through expeditiously and in such a way as to give young people training in parliamentary procedure, in developing initiative through the fixing of definite responsibility, and in powers of judgment and decision.

2. The devotional period.—This period should provide opportunity for expression in spiritual matters. The devotions may be arranged around some definite book study such as *The Meaning of Prayer*, Fosdick, or *Some Social Teachings of the Bible*, Binford,* or around different topics from week to week. The aim of this period should be to inter-relate the

*Thirteen outline studies arranged for young people.

Sunday class session with the through-the-week meeting. A brief prayer by the leader of devotions or a period of sentence prayers, a verse or two of one or more familiar hymns, and a brief devotional talk or résumé of last Sunday's lesson, with particular emphasis on "what last Sunday's lesson meant to me" will afford the necessary devotional emphasis, as well as train young people in the field of expression.

3. The practical or activity talk.—The topics of these activity talks will be chosen with the purpose of bringing to young people the additional information and knowledge they need in order to bring up points of weakness as revealed by the fourfold-life evaluation standards. They should grow out of the needs of boys and girls as revealed through the fourfold charting. They should be planned to help young people in their fourfold development, being arranged in turn from the four phases (physical, intellectual, social, and religious) of the program. Where the talk requires some one with special knowledge and training, an outside speaker may be provided; but more often these talks will be given by the leaders of young people themselves. Occasionally assignments may be made to older young people in training for the leadership of younger groups.

4. The activity.—The purpose of the activity, following the practical talk, is to provide an outlet for the natural energy of young people, and to relate the knowledge and information that has been

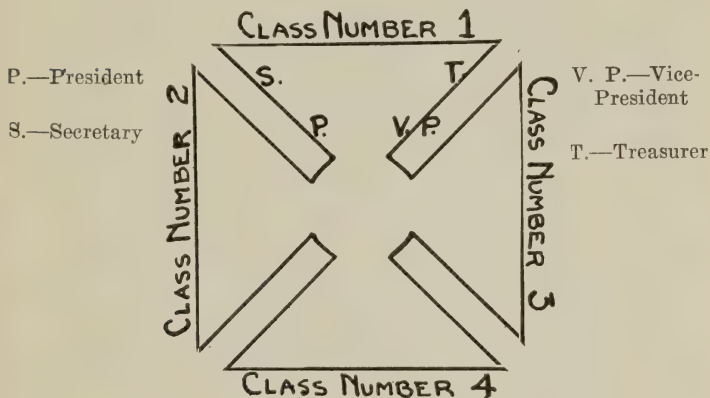
brought to them through the talk to their own lives by getting it over into their motor-nervous systems by doing the thing around which the talk or discussion has centered. This activity should always be related to the practical talk that preceded it. For example, a talk on physiology or hygiene might be followed by the practice of the "daily dozen" for keeping the body physically efficient, thus relating the explanation to the actual doing of the exercises. Music may be provided to add to the spirit of the occasion. This in turn may be followed by games that make for physical efficiency.

FOURFOLD-LIFE CLUBS

Many churches whose teachers find it difficult, if not impossible, to meet with their classes each week are forming what is known as fourfold-life clubs (boys and girls separately), meeting weekly at the church for fourfold development. As a rule the classes meet separately for their business and devotional periods and then come together for the practical talk and activity that follow. Schools using this plan have, as a rule, a fourfold-life counselor, or adviser, who meets with the groups and who takes the place of the teachers in guiding the development of the classes along fourfold lines. Where it is possible for one or more of the teachers to be present that is altogether desirable.

When four classes assemble for the activity talk and play period, they may form the fourfold square by sitting in chairs arranged in the form of a

square; or in the form of the Greek or Maltese cross, which is coming to be the symbol of fourfold development. Where the Maltese cross is formed, the members of each class may form the outside lines of one section of the cross, and the officers (president, vice-president, secretary, treasurer) the slant lines by placing two officers on each side, thus:



The weekly fourfold-life club meeting of the department, the boys and girls classes each having their club sessions separately, has several advantages. It makes possible a healthy rivalry between classes and a spirit of competition in fourfold achievement, serving as a stimulus to the indifferent class or pupil. It also makes possible team games and tournaments that cannot be so well arranged if the groups meet at different times for their through-the-week class sessions.

PLANNING FOURFOLD-LIFE PROGRAMS

Fourfold-life programs should be planned in advance for at least three months at a time. The advantages of such planning are obvious. The pupils know just what to expect at each meeting; adequate time is allowed for arranging for outside speakers or for the fourfold adviser or counselor to prepare the activity talks for which he or she is responsible throughout the year. The various parts of the program can be correlated and definite courses of study, such as first aid, book studies and reviews, debates, dramatizations, etc., arranged in advance.

In each meeting three things will need to be definitely planned for: the leader of devotions, the practical talk, and the direction of the activity. When refreshments are to be served, that detail also should be made the specific work of one class or of a joint committee of all the classes. Two or three different methods for outlining and planning programs may be used.*

1. The whole group, after careful discussion, decides upon the devotional period, talk, and activity for each meeting.

2. After a general discussion by the group a committee of the class is appointed to draw up a program, which is to be referred back to the group for approval and further suggestions.

3. In schools where several classes meet together as a fourfold-life club for their talks and activities,

*A *Fourfold-Life Program for Girls*, Binford, p. 37.

a more complicated method is necessary. The leaders should meet beforehand to discuss and agree upon a common plan of suggestion and guidance. The different groups of the department may each draw up a program, which will be handed to the program committee (either the department executive acting as a program committee, or one especially elected for such duty). The committee will then select the best suggestions and refer them to the department for acceptance. In the department program some afternoons or evenings should be set aside for separate class meetings in order that the special needs of each group may be met.

TYPICAL FOURFOLD PROGRAMS

We submit here two types of programs showing different approaches to the use of fourfold-life program materials with adolescent groups. Type I shows a group program that may be used by separate classes as such or as the basis of the fourfold-life club meeting of all the classes of a department for a period of three months:

Type I¹

First Week (Physical)

Business.

Devotions.—Topic, “Keeping Fit” (*Some Social Teachings of the Bible*, p. 7).²

¹Adapted from “Typical Program for Three Months,” pp. 37-39 of *A Fourfold-Life Program for Girls*, Binford; Presbyterian Committee of Publication, Richmond, Virginia.

²*Some Social Teachings of the Bible*, Binford.

Practical talk.—“The Daily Dozen Rules for Health.”

Activity.—Discussion of the items in the health habits code (p. 132), followed by an individual challenge to try them for three months. Practice of “Daily Dozen,” games and refreshments.

Second Week (Intellectual)

Business.

Devotions.—Topic, “Making Education Christian,” (*Some Social Teachings of the Bible*, p. 19).

Practical talk.—Three book reviews, introducing books young people ought to read.

Activity.—Have one or two pupils from each class describe in two minutes their favorite books. Let others present guess the name of the authors. The leader may give an honor point to the pupil or class that guesses the largest number right. Games and refreshments.

Third Week (Social)

Business.

Devotions.—Topic, “What It Means to Belong,” (*Some Social Teachings of the Bible*, p. 27).

Practical talk.—“Some Men and Women Who Have Served.” Have each person present write a list of the ways in which one may serve his community, country, and world through organizations. The leader may give an honor point to the pupil or class that presents the best list. Games and refreshments.

Fourth Week (Religious)

Business.

Devotions.—Topic, “The Act of Being Neighbor,” (*Some Social Teachings of the Bible*, p. 35).

Practical talk.—“Parables of Jesus That Emphasize Service.”

Activity.—Have one of the classes give a dramatization of the Good Samaritan or of the Prodigal Son.

Fifth Week (Physical)

Business.

Devotions.—Topic, “Sane Recreation,” (*Some Social Teachings of the Bible*, p. 23).

Practical talk.—“Why We Play Team Games.”

Activity.—Volley ball, dodge ball, or basket ball.

Sixth Week (Intellectual)

Business.

Devotions.—Topic, “Workmen Unashamed,” (*Some Social Teachings of the Bible*, p. 11).

Practical talk.—“Six Famous Artists and Their Pictures.”

Activity.—Have on hand in advance fifteen or twenty copies of great masterpieces of famous artists. See how many can guess the names of these artists and give the name of one or more pictures which they painted. (Copies may be obtained from the Perry Picture Company, Malden, Massachusetts.) Games and refreshments.

Seventh Week (Social)

Business.

Devotions.—Topic, “The Sons of God Are Given to Hospitality,” (*Some Social Teachings of the Bible*, p. 5).

Practical talk.—Courtesy talk on the rules in regard to introducing acquaintances and friends.

Activity.—A demonstration of proper and improper methods of introducing, followed by picnic or skating party.

Eighth Week (Religious)

Business.

Devotions.—Topic, “The World for Christ,” (*Some Social Teachings of the Bible*, p. 45).

Practical talk.—“Ming Kwong, the City of Morning Light” (China).

Activity.—A pageant of living pictures of China, showing dress, manners, and customs, followed by the learning of one or more Chinese games. (See *Chinese Ginger*, Miller.)

Ninth Week (Physical)

Business.

Devotions.—Topic, “Do I Belong to the Team?” (*Some Social Teachings of the Bible*, p. 29.).

Practical talk.—The “Ten Commandments of Play.” (*Recreational Leadership for Church and Community*, Powell, pp. 26, 27.)

Activity.—Group games, active and quiet, led by one of the classes. Refreshments.

Tenth Week (Intellectual)

Business.

Devotions.—Topic, “Christianizing the Social Order,” (*Some Social Teachings of the Bible*, p. 47).

Practical talk.—“Six Famous Musicians.”

Activity.—A musical program of the compositions of the great masters either by the pupils or on a victrola. Have pupils guess names of pieces played and tell things of interest about the composers.

Eleventh Week (Social)

Business.

Devotions.—Topic, “What It Means to Belong to the Church,” (*Some Social Teachings of the Bible*, p. 29).

Practical talk.—The Essentials of a Well-Balanced Social Program.”

Activity.—Entertain another class of girls; or entertain the boys’ fourfold-life club of the department. At the close of the program criticize the items in it with respect to balance.

Twelfth Week (Religious)

Business.

Devotions.—Topic, “Making the United States Christian,” (*Some Social Teachings of the Bible*, p. 39).

Practical talk.—“Christian Citizenship.”

Activity.—Have on hand in advance pictures of some fifteen or twenty of the great statesmen of the world (America especially). See how many mem-

bers can guess the names of these statesmen from the pictures. Follow with a debate: "Resolved that the church is more powerful than the public schools in the making of Christian citizenship." Games and refreshments.

Thirteenth Week

Business.

Devotions.—Topic, "Cooperation or Co-operation," (*Some Social Teachings of the Bible*, p. 30).

Practical talk.—"Our plans for Next Quarter."

Activity.—Open-forum discussion on the programs of the past quarter around such a theme as "How the through-the-week meetings of this quarter have helped me," every member of the class or club speaking, and each limited to an equal amount of time.

Type II

Fourfold program, Type II, is individualistic in character in that it provides a suggested standard for the individual members of the class upon which each person checks himself. Four items are suggested in each of the four standards (physical, intellectual, social, and religious) with a maximum of twenty-five points on each sub-item; and a maximum of one hundred credits or points on each major division. The sub-items in each standard are based on points of inefficiency revealed by the fourfold-life evaluation standard suggested in the preceding chapter. The program extends over a period of

SUGGESTED

FOURFOLD-LIFE EFFICIENCY STANDARD

for

TEEN-AGE CLASSES

Fall Quarter

Fourfold Motto:

Jesus advanced in wisdom, in stature,
and in favor with God and man.

Luke 2:52.

Name -----

Address -----

Age -----

Group Leader -----

HIGH SCHOOL DEPARTMENT
FIRST CHRISTIAN CHURCH

CLASS

Name

Motto

Colors Flower

Signal

Scripture

PHYSICAL: 100 credits

1. Sleep in the open or with windows wide open for the quarter.
2. Know your class signals and how to build a camp fire.
3. Learn and practice daily three or four setting-up exercises, with deep breathing.
4. Play a game of volley ball, baseball or basket ball.
(25 credits on each of the foregoing items)

INTELLECTUAL: 100 credits.

1. Read, fifteen minutes a day, current events from newspapers and magazines.
2. Earn or save a certain amount of money each month.
3. Read *Dad's Letters on a World Journey*, by Bert Wilson; or *Just Over the Hill*, by Margaret Slattery.
4. Memorize the class memory Scripture for the fall quarter.
(25 credits on each of the foregoing items)

CHRISTIAN CHARACTER TEST

Cheerfulness

Promptness

Unselfishness

Trustworthiness

Co-operation

(20 credits on each of the foregoing items)

INSIGNIA

Class Work

1. Memorize one Psalm and eight other Scripture passages. Where found?
2. Lead in public prayer twice during the quarter.
3. Read one book of the Bible through during the quarter.
4. Give to current expenses and missions regularly. (Use the Duplex envelope.)

SOCIAL: 100 credits.

1. Help to entertain another class through some sort of an interclass activity.
2. Know the names and addresses of every teacher and officer of your department of the Sunday school.
3. Attend regularly all Sunday and through-the-week class meetings.
4. Plan a social good time for your class or help to direct a departmental activity.

(25 credits on each of the foregoing items)

RELIGIOUS: 100 credits.

1. Study your Sunday school lesson each week.
2. Win another to attendance at the Church school.
3. Read *Playing Square With Tomorrow*, Eastman, or *The Clash of Color*, Mathews.
4. Tell how to organize a Sunday school class and name its officers and committees.

(25 credits on each of the foregoing items)

CHARTING RECORD

Physical
Intellectual
Social
Religious
Average

RULES

1. All tests must be passed before the teacher, or group leader.
2. Where there is a question, the test must be done over.
3. All tests must be completed by the last week in the quarter.
4. The fourfold average is ascertained by adding the points allowed for each of the four standards and dividing the sum by four.
5. The character tests must be approved by the teacher, and the grade registered to secure the total efficiency record of each pupil.
6. Pupils ranking as much as eighty per cent in the four standards; and ninety per cent on the character tests are eligible to have their names placed on the departmental fourfold-life honor roll.

Arranged by

Cynthia Pearl Maus

Young People's Superintendent

Department of Religious Education

United Christian Missionary Society

Saint Louis

three months, a new program with additional items, being provided for each succeeding quarter of the year. The group meetings of the class or fourfold-life club may be built around physical, intellectual, social, and religious activities that will aid the members in achieving the individual program.

QUESTIONS FOR CLASS DISCUSSION

1. What three principles should guide in planning quarterly fourfold programs for the week-day meetings of the organized classes?

2. On what should the emphasis be in the week-day meeting of the class?

3. Discuss briefly the function of the four sections, or periods, in the through-the-week class meeting.

4. In what ways may the weekly fourfold-life club meetings of the separate boys' and girls' classes of the department solve the problems of teachers who cannot meet their classes between Sundays?

5. Discuss the three different methods for outlining and planning through-the-week class programs listed in this chapter? Which seems to you the best approach to the task in your school?

6. Compare the two typical fourfold-life programs suggested in this chapter. What are the points of strength and weakness in each type? In your judgment would it be possible to use both types, one for individual charting and the other for the group or club meetings of the class or department?

PROJECTS FOR ASSIGNMENT

With the class you are now teaching, or of which you are a member in mind, and the contents of chapters viii and ix as a background, build a three-month fourfold-life activity program which you feel would be of value to a group in achieving a balanced development. (If possible plan it with a weekly class meeting in addition to the Sunday session.)

CHAPTER X

CONFERENCES, LEADERSHIP, AND CO-OPERATION

In this closing chapter let us consider four things essential to the successful working out of a complete, constructive, and correlated program of Christian education for the youth of the church: (1) The importance of regular monthly meetings of the executive cabinet, or council, of young people's organizations, with a definite docket of business covering all phases of the work; (2) regular monthly meetings of the teachers, officers, and adult superintendent and advisers of each department; (3) the discovery and training of the future leadership of the church; (4) the importance of the spirit of co-operation in all the work and activities of classes and departments if a complete development is to be the result.

EXECUTIVE CABINET (OR COUNCIL) MEETINGS

Whether the educational work for young people of the local church is being carried forward through a unified and correlated organization or through two or more independent organizations for each natural life period, the importance of regular monthly business meetings of the executive cabinet (or council) of young people's organizations cannot be over-

emphasized. These business meetings should be conducted in an orderly way. There should be in every instance a definite docket or agenda of business. One of the most important lessons for youth to learn is "how to expedite business" in an orderly manner. A knowledge of correct parliamentary procedure in the transaction of the business of an organization is greatly to be desired; and no meeting affords youth a finer opportunity for definite instruction and practice of parliamentary procedure than the monthly business session of the cabinet (or council) for each group—intermediate, senior, and young people.

In order that definite training may come to young people through the business session of the department, the president, with the counsel and guidance of the department superintendent, should arrange a docket, or agenda, of business, covering the items that should be taken up, discussed, and disposed of at each meeting. A few underlying principles should be considered in the preparation of an adequate docket, or agenda, of business:

1. The docket, or agenda (order of business), should always be planned in advance.

2. The docket of business should cover all the phases of work included in the educational program of the local church—Church school, Christian Endeavor (Epworth League or B. Y. P. U.), missions and social service, social-life development, reports of classes, etc.

3. There should be a chairman (usually the president of the department), who will preside in a dignified way and who will see that the business is transacted in accordance with the rules of good parliamentary procedure; that undue time is not given to certain phases of the work while certain other equally important phases are minimized or omitted altogether.

4. Officers and committees should report their work in writing, filing copies of their report with the secretary as they finish making it.

The following agenda for a Senior Department council meeting for the early fall may serve as a guide:

Agenda for Senior Department Council Meeting

(Department president presiding)

Call to order, by the president.

Prayer.

Statement of purpose of meeting (plan of correlation, etc., by department superintendent or pastor).

Presentation of Reports

1. Church school committee (chairman reporting).

Plans for the year:

a) Regular Church school work.

b) Special objectives:

Worship themes and programs for the following month.

Special-day offering for American missions (Thanksgiving Sunday).

- c) Budget askings for the year, October to October.

2. Christian Endeavor (Epworth League, B. Y. P. U.) committee (chairman reporting).

Plans for the year:

- a) Outline of general plan of work for the year, including points of special emphasis; and work of particular members of committee.
- b) Regular meetings:
 - Leaders for the quarter.
 - Special features and speakers.
 - Publicity plans.
- c) Budget askings for the year for Christian Endeavor activities (denominational and interdenominational).

3. Missions and social-service committee (chairman reporting).

Plans for the year:

- a) Outline of general plan of work, including work of each member of the committee.
- b) Regular meetings:
 - Monthly, through-the-week meeting for the study of denominational missions.
 - Special social-service activities.
- c) Platform missionary instruction:
 - Weekly or monthly platform missionary presentations in connection with the Church school worship service.
- d) Budget askings for the year, covering program materials, offerings to mission boards, poster material, and service activities.

4. Social-life committee (chairman reporting).

Plans for the year :

- a) Outline of general plan of social-life activities for the quarter at least (preferably for a year), including work of each member of the committee.
- b) Regular social affairs:
Time, place, character of program, etc.
- c) Special social functions:
Inter-department father-and-son banquet, etc.
- d) Budget askings for the year for refreshments and decorations for regular monthly socials, and for special occasions.

5. Finance committee (general secretary-treasurer reporting).

Presentation of entire departmental budget askings, including all phases of work.

- a) Discussion, changes, adoption.
- b) Method of raising budget discussed and adopted.

6. Brief reports of class presidents.

Résumé, by department superintendent.

Suggesting goals for entire department, including all phases of the work.

Co-operation of each officer and committee in all the work of the department.

In an increasing number of churches the monthly executive cabinet (or council) meeting of the department is becoming a part of a pleasant Sunday afternoon program or tea for young people. Where this plan is operative there is usually a thirty-

minute to one-hour meeting of the four or five committees separately for the consideration of the specific work of each committee. This is followed by a joint business session of the four committees, the adult advisers, and the presidents of the organized classes, at which time reports on all phases of the work are given in a brief and spicy way. This in turn is followed by the pleasant Sunday afternoon program of music, readings, stories, games, refreshments, or "tea"; and then adjournment to the regular Christian Endeavor, Epworth League, or B. Y. P. U. meeting of the evening.

MONTHLY DEPARTMENTAL CONFERENCES

Equally important with the cabinet (or council) meeting of the department is the monthly departmental conference of adult leaders of young people. If the teachers, officers, and adult advisers of young people are going to work together in unity of spirit and co-operation in the work of the department, it will be necessary for them to get together at least once each month to discuss the larger aspects of the educational work with young people. If a uniformity of educational standards and plans is to prevail throughout each department, the adult leaders of adolescents must give at least one hour each month to a review of their work and responsibility together.

The public schools find it necessary, in order to maintain a high order of educational work, to have

three teachers' meetings each month: (1) A building teachers' meeting; (2) a grade teachers' meeting of all the teachers of a given grade; and (3) a mass teachers' meeting of the entire teaching and supervising staff. The monthly departmental conference of teachers in the Church school is just as essential as the grade or building teachers' meeting in the public schools if unity of effort and full co-operation in a program of religious education are to prevail.

There should be a docket, or agenda, for this meeting planned to cover all the essential phases of the work with each age group. Definite recommendations looking toward the perfection of the work of the department and classes should go from this monthly departmental meeting to the general workers' conference and to the committee on religious education. The following agenda will be suggestive, at least, of an orderly way for teachers to survey and perfect the work of their department from month to month:

Agenda for the Monthly Departmental Workers' Meeting

(Intermediate, Senior, or Young People's Department)

Time.—A definite afternoon or evening upon which the largest number can agree.

Place.—At the church or home of one of the teachers of the department.

(Department superintendent presiding.)

I. Devotions.

Prayer. (This should be definite and should open the way for God's blessing upon the conference and upon the work of the department.)

II. Business.

1. Secretary's report.

- a)* Enrollment of each class within the department compared with preceding month.
- b)* Average attendance of each class similarly compared.
- c)* Names of habitually tardy pupils.
- d)* Pupils who have been dropped from the roll with reason.
- e)* Names and addresses of new pupils.
- f)* Amount of offerings (current expense and missionary) for the month. Where there is a separate department treasurer, this report will be given by him.

2. Teachers' reports:

- a)* Visits, letters, and messages for the month.
- b)* Books and magazines read.
- c)* Conferences and lectures attended.
- d)* Successful plans of work.
- e)* Names of new pupils, with information in regard to other members of the family who might become members of other departments of school.
- f)* Problems.

3. Department superintendent's report:

- a)* Visits, letters, and messages for the month.

- b)* Books and magazines read; articles to pass on, etc.
- c)* Conferences or special lectures attended.
- d)* Meetings with general superintendent, or committee on religious education.
- e)* Requests or recommendations to general superintendent or committee on religious education.
- f)* Special feature, etc.

4. General business:

- a)* Materials to be ordered:
 - (1) Teachers' textbooks or pupils' handbooks, papers, pictures, etc.
 - (2) Matters concerning reports, records, etc.
- b)* Arranging for seating of late-comers and tardy pupils.
- c)* Caring for visitors.
- d)* Distribution of supplies.
- e)* Greeting of new pupils and visitors.

III. Programs for the coming month.

1. Departmental:

- a)* Worship programs of the previous month discussed. What were the successful features? Why? What were the failures? Why?
- b)* What elements in the programs made the strongest appeal to young people? Why?
- c)* Desirable changes in the order of worship.
- d)* Worship themes for the ensuing month. Classes or committee responsible for devotional programs.

- e)* Discussion of correlated memory work, outlines, notebook work, etc.
- f)* Discussion of all special features or services to be held during ensuing month.
- g)* Social activities, including host or hostess for the departmental workers' meeting for the following month.

2. Class:

- a)* Types of lessons for the following month, teaching methods, etc.
- b)* Progress in teaching the required memory work, outlines, notebook work, etc.
- c)* Pupil participation in lesson development, home study, projects, etc.
- d)* Presessional work.
- e)* Problems.

3. Miscellaneous.

- a)* Seasonal decorations.
- b)* Extra stories, missionary, temperance, seasonal.
- c)* Possible future workers for the department.

IV. Educational feature.

A book review, review of magazine articles, or presentation of a chapter from some book on the work of the department. One teacher may present the content, another lead the discussion.

V. Social period.

Conversation, games, refreshments, adieus.

LEADERSHIP

Leadership is costly. It does not "just happen." The church that has trained leadership has it because it has given careful and diligent attention to the training of its own leadership. Mr. Thompson says:*

Christian leadership presupposes certain primary qualifications, such as:

1. Christian character.—The leader must have a message and an experience.
2. A vision of the task.—Without vision there can be no expansion, no passion, no goal.
3. A vital personality, without which there is little, if any, contagion.

He should also possess secondary qualities, such as:

1. A purpose and a goal.—No objective means no progress, waste, delay, sometimes shipwreck.
2. A plan.—There must be capacity to organize; otherwise, there is chaos: for example, activity, but no action.
3. Ability to direct others in doing things.—Only thus can the Kingdom be brought in.

In addition to these primary and secondary qualifications that leadership must possess, there must be both adequate training and equipment. We have considered the necessary and desirable equipment in an earlier chapter. Before we consider the training that should be afforded leaders in the local church, perhaps it would be wise to consider briefly

**Handbook for Workers With Young People*, pp. 251, 252.

some of the types of leadership of which the church stands in need. This will give us some idea of the types of training that should be afforded to young people and leaders of young people by the church.

1. Teachers.—To a greater extent than ever before the church, in its outreaching educational program, needs trained teachers for the Sunday and week-day sessions of the Church school, for Daily Vacation Church Schools, and for Week-Day Schools of religion. The future teachers for all three of these important phases of work are the young people between the ages of fifteen and twenty-five in the local church.

2. Devotional leaders.—The graded Church school and auxiliary organizations make necessary a large number of devotionally trained leaders who can both plan and put into execution programs of worship which will help individuals to grow within themselves a feeling of the nearness, the omnipresence, of the Holy Spirit (God within us). Devotional ability does not “just happen.” It is the direct outgrowth of devotional training.

3. Executive leaders.—Persons are needed who can initiate and direct programs, preside over meetings, and assume executive leadership for major activities of the church in its educational and social-service program.

4. Recreational leaders.—The provision of sane, safe, wholesome amusements and recreation for the childhood and youth of America affords the church

one of its biggest opportunities. Leaders for this important field of development do not just happen but must be trained if the church would enter in and possess the Promised Land of childhood and youth's play.

5. Publicity leaders.—The church needs people who know how to “play up” in advertisements the unique elements in its local program in such a way as to appeal to and interest those who are lukewarm, half-heartedly interested in the church's educational work. Unused ability along this line is going to waste in nearly every church because many churches have not yet learned that “it pays to advertise.”

6. Social leaders.—Young people and adults are needed to plan and put into successful operation social programs, on special occasions, for the entire family-life of the church. Many of these do not do the highest type of work along this line because they are unfamiliar with the wealth of material available for just such use as this.

7. Leadership of auxiliary church and extra-church organizations, such as the Boy Scouts, Camp Fire Girls, Hi-Y Clubs, etc.—If we are to avail ourselves of the valuable materials available through these extra-church organizations, we must develop a leadership that is familiar with the programs.

8. Secretarial leaders.—Those who can be trusted to handle the details of the church and Church school in an efficient way are needed by the church

of today. The keeping of adequate records and reports on all phases of the local church's program, and especially in a large and well-organized church, is most important if a constructive educational program is to be realized.

9. Song leaders.—People with musical talent can render a most effective service in the graded educational program of the Church school as leaders of song in various departments and organizations of the church and Church school. Potential leadership along this line is to found in every church. Why should it not be trained and dedicated to the Kingdom-building task?

10. Visitors.—Those who, by nature and training, seem to have ready access into homes where sickness, sorrows, and heartache have come, need guidance in performing their tasks. A brief course would often save failure and misunderstanding.

METHODS AND MATERIALS FOR THE EFFECTIVE TRAINING OF LOCAL CHURCH LEADERS

The Standard Teacher Training Course (Interdenominational and planned in units of ten lessons each; a diploma course) is perhaps as good a background course as is available for the training of all types of local-church leadership. It is designed especially for Sunday and through-the-week training classes of Church school leaders. At least one class of young people should be studying this course at the regular Church school hour on Sunday morning for nine months of the year. Additional classes

for young people and adults who have already found their place of leadership in the local church should be offered in midweek meetings.

Many of the more aggressive churches are now offering, in addition to the Standard Teacher Training Course, midweek church-night courses for the personal enrichment and training of specialized types of leadership. The time-worn midweek prayer service has given place to a two or three-period church-night session, with one or two teaching periods forty-five minutes in length and a thirty-minute intercessory prayer period or devotional assembly preceding the first teaching period or interspersed between the two formal teaching periods. Following is the schedule of one progressive church for the midweek training school features throughout nine months, October to June inclusive, of each year:

- 6 P.M. Fellowship supper and get-acquainted period.
- 7 P.M. First class period, with three simultaneous classes; one in Bible study, one in mission study, and one in song leading.
- 7:45 P.M. Assembly: devotional songs and intercessory prayer.
- 8:15 P.M. Second class period: three simultaneous sessions: a training class in the New Standard Teacher Training Course; a class in recreational leadership; class in pageantry and dramatics.
- 9 P.M. Special committee meetings: religious education, missionary, etc.

In this church the courses are planned in quarterly units; which means that at the beginning of each quarter, fall, winter, and spring new subjects are being studied by each group, making it possible for one to get into a part of the year's training even though circumstances may make it impossible for one to get into all. By some such plan as this a range of from fifteen to eighteen different subjects may be studied in the course of the year, providing personal enrichment courses and specialized training covering a wide range of material. The following courses were offered within a year by the church above referred to.

First Class Period

Missions.....	{	Home missions (fall quarter). Foreign missions (winter quarter). Stewardship (spring quarter).
Bible Study.....	{	<i>How We Got Our Bible</i> (fall quarter). Life of Christ (second quarter). Pauline Epistles (spring quarter).
Song leading.....	{	History of religious music (fall quarter). Song leading (winter quarter). Musical appreciation, stories of hymns and tunes song leading (spring quarter). A laboratory course with practice in song leading.

Assembly

Intercessory prayer, with definite types of work and needs carried in the church bulletin for each month.

Second Class Period

Teacher training.	{ Pupil-study unit (fall quarter). Teaching-methods unit (winter quarter). Life-of-Christ unit (spring quarter).
Recreational training.-----	{ Principles of recreation (fall quarter). Recreational leadership (winter quarter). Program building and directing (spring quarter). A laboratory course for a select group who have volunteered to give leadership in this field.
Pageantry and dramatics.---	{ Educational dramatics. Plays and pageants. Drama and pageantry projects.

In addition to these types of training a wide range of leadership training is now being provided through city-wide interdenominational community training schools, through denominational and interdenominational five and ten-day standard schools of methods and leadership training schools; through from seven to ten-day summer young people's conferences and camp training schools; and through city-wide and regional missionary training schools. Practically all the larger communions now make available the new Standard Teacher Training Course by correspondence for teachers in small or remote schools. Many church colleges now offer

additional courses in religious education for local-church leaders. It would seem that there is no reasonable excuse for the churches not having the finest possible trained leadership for its educational program; and it will have the needed trained leadership when it learns that the cost of leadership is the way of progress.

Co-operation

Finally, there must be a spirit of co-operation, of pulling together, in all the educational work of the local church if balanced, full-rounded spiritual personality on the part of young people is to result. Nothing will more quickly and effectually destroy the interest and enthusiasm of young people in Christian service than an evidence of friction, lack of the spirit of harmony and co-operation, on the part of adult leaders, who are supposed to be knit together in the mighty Christian enterprises of ushering in the Kingdom of God. If we who work with young people want them to radiate enthusiasm, co-operation, and a spirit of good-will in Christian life and service, than we who are leading now and who are embodying in personality ideals of leadership from which they will naturally draw theirs must increasingly incarnate within ourselves the fundamental characteristics that go to make great leadership—namely: (1) a vital personal religious experience, evidencing itself in a living faith expressing itself in helpful service to all; (2) an open mind, alert, thirsty, alive to every new situation and

every new idea (the self-content, static, close-minded type of person is the enemy of youth); (3) a spirit of co-operation which will enable us to work together with others harmoniously in the achievement of aims, objectives, and programs even though it may sometimes mean the sacrifice of some pet plan or scheme; (4) something of the prophetic leadership of Jesus, which will enable us to look down, under the outward forms of religion, into the inner, more significant things of the spirit. The building of the Kingdom is a spiritual process, "God is a Spirit and they that worship him (find him) must find him in spirit and in truth"; the Kingdom must be spiritually discerned, spiritually manned, spiritually achieved, through bringing under the control of the Holy Spirit every material, carnal desire, purpose, and plan. (5) The spirit of humility in Christian service. On the night of his betrayal Jesus, the Master became Jesus the servant as he girt himself and performed the menial task of an oriental servant in washing his disciples' feet. No leader of youth can incarnate the principle of humility in service in his or her own personality who is unwilling to do the insignificant, ignoble, the humdrum, the ordinary tasks that in every home, church, and community must be done by someone.

We who lead now and who are therefore, whether we would or not, embodying ideals of leadership for youth, climb the ladder of leadership by the humility in which we perform with fine discrimination and

complete consecration the insignificant types of service that must always be rendered by someone. The leader who co-operates only when in the limelight of public eye and applause has not yet learned that taking initiative and serving in the background are the two halves of the complete circle of full-rounded, balanced, developed leadership.

That ideal of leadership which we would have the youth of tomorrow achieve must find itself increasingly expressed in us, the leaders of the youth of today.

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the importance and value of the monthly business meeting of the executive cabinet or council?

2. What four principles should be considered in arranging the docket, or agenda, for such a business meeting?

3. What value is there in linking up the monthly business meeting with a pleasant Sunday afternoon program or tea?

4. Why is a monthly meeting of the adult leadership of a department essential?

5. What elements should be included in the monthly departmental meeting of officers and teachers?

6. What are the primary and secondary qualities of leadership briefly summarized in this chapter?

7. What types of leadership are needed in the educational program of the local church?

8. What leadership courses are available for use of the local church in training its young people and adults?

9. What additional types of personal enrichment and leadership training courses may be made available through the midweek church-night leadership plan?

10. What denominational and interdenominational agencies aside from the local-church program are available for the training of young people and leaders of young people?

11. Discuss the importance of the spirit of co-operation in the development of young people.

12. What five qualities are essential to the development of the best leadership in young people?

PROJECTS FOR ASSIGNMENT

1. Arrange an agenda, or docket of business, for the monthly business meeting of the department in which you work or with which you are planning to work.

2. Outline an agenda for the monthly departmental workers' meeting of the group of teachers with which you work or are getting ready to work.

3. Outline what you feel would be an adequate yearly leadership training program for the church with which you are affiliated.

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